

VII. — *The Devil and his Imps : an Etymological Inquisition.*

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IN writing a paper on "English Words which hav Gaind or Lost an Initial Consonant by Attraction," which has been publisht in three successiv parts in the TRANSACTIONS for 1892, 1893, and 1894, I had occasion to deal, among other classes of words, with three classes of familiar household names, *Ned, Nau, Nell*, etc., *Hick, Hob, Hobbin, Hodge*, etc., *Dick, Dob, Dobbin*, etc., these three classes being derived by different kinds of Attraction, which I explaind, from a fourth class, *Ed, Ann, Ell*, etc., *Rick, Rob, Robin, Rodge*, etc., and these being in turn derived, when not original, by mere curtation from the full names *Edward, Ellen*, etc., *Richard, Robert, Roger*, etc.

Some of these short names and their diminutivs, *Hick, Hichcock, Hob, Hobby, Hodge*, etc., *Dick, Dobbin, Dobby*, etc., wer shown to be also used as common appellativs for a person markt by some physical or mental peculiarity, an awkward, clumsy man, a stupid fellow, a simpleton, a fool. See the paper mentiond (TRANSACTIONS, xxiii. 231-236; xxiv. 113-120, 128-134; xxv. 118, 130-131).

Connected with these last uses there is a series of names of similar form applied to "the Devil and his Imps," the Devil himself, the devils his "flaming ministers," household goblins, rural demons, bogles, sprites, and fairies of all sorts. Tho some of these names ar clearly identical with some of those treated in the paper, and might hav been used in support of the etymologies I proposd, it seemd best, for lack of room and other reasons, to put these devil names aside. Indeed, it was clear that they should be treated by themselves; for I perceivd that the etymologies which I had to suggest depended in part for their proof and acceptance on the peculiar atmosphere in which the names in question grew up and developt — an atmosphere of popular tradition,

superstition, humor, shrewdness, goodnatured ignorance, and ill-assimilated instruction, all complex, which only the systematic arrangement of the names, with abundant citation of historical proofs and literary quotations, could even partly reproduce, and in which alone my etymological inquisitions could be carried on to the conviction of others.

With this view, having recently felt moved to take the matter up, sooner than I expected when I laid it aside, I began to write up the Devil and his Imps, placing at first no limit on their number. I had no sooner thrown open the doors than the air was darkened by a grisly flight of black-winged demons, and the ground was covered by a trooping host of uncanny creatures of vague unseemly forms and unassorted sizes. Devils, Devilets, Devilings, Dablets, and other Imps, Black Angels, Black Men, Black Bears, Black Bulls, Black Dogs, Bogles and Bogies and Boggards, Bollies and Boodies, Bugs, Bugaboos, and Bugbears, Bullbears, Bullbeggars, Barghests and Boghests, Boggleboes and Boboggles, Boocows and Boomen, Churchgrims, Demons, Dobbies, Doolies, Gallybeggars, Galliments, Goblins, Hobs, Hob-Goblins, Hob-Thursts, Hob-Thrusts, Hob-Thrushes, Hodge-Pokers, Lobs, Padfoots, Pokers, Pookas, Pucks, Puckles, Pugs, Thurkses, Urchins, Woodwoses, Banshees, Cluricaunes, Leprechauns, Logherimans, Mermaids, Mermen, Merrows, Kelpies, Necks, Nicks, Nickers, Nixes, Nixies, Niogles, Shagfoals, Shocks, Shucks, the family of Ghosts, Specters, Spooks, Vampires, Fetches, Swarths, Warths, Waiths, Wraiths, the half-saved tribes of Elves, Fairies, Fays, Brownies, Buccas, Spriggans, Knockers, Nisses, Piskies, Pixies, Colepixies, Drows and Trolls, with Jack with the Lantern, Kit with the Candlestick, and Will with the Wisp lighting their darker kinsmen, and the Shoopiltie, the Shellycoat, the Ganfir, the Bwbach and his Welsh brethren in the background; the Deuce, the Devil, the Dickens; Ragamuffin, Ruffin, Humdudgeon, and Tantrabobus, and all their company; the neglected family of Scarecrows and Wussets—all these came up for an historical and etymological review. I might have been appalled by the troop of dark and yelling demons and bogles, or by the task of

explaining their denominations ; but it is well known that in the still air of etymology no passions, either of fear or hate or joy, can exist, and that etymologists, indeed, consider it their duty to feel no emotions, unless it be gratification at finding their work improved and their errors rectified, by another and a better etymologist. This sometimes happens.

My course was simple. I detained my visitors until I had taken their names and had drawn up as well as I might their interesting and sometimes venerable pedigrees, with extracts from their records ; and then I laid the manuscript aside, taking out only those portions which relate to the names of the kind I have specially mentioned, and which form the subject of this paper ; namely, names of the Devil or of devils, demons, goblins, sprites, which are derived from or are connected with household English names, as *Dick, Hob, Jack, Kit, Tom, Will*, or involve the constant epithet *Old* (to which *Dick* and *Dobby* owe their initials), or otherwise tend to throw light upon the etymological and psychological history of the principal names treated.

I need not say that my purpose in these dealings with the Devil and his Imps is entirely etymological and literary, and that my remarks are entirely serious. I hope this collection will be of service to writers of folklore, compilers of fairy-books, and theological commentators, as well as to the etymologists on whose ensanguined altars I lay these shrinking lambs of opinion and fact.

Any one who knows in what a desperate state of etymology the Devil and his Imps have been weltering these many generations, must applaud even the feeblest attempt to mitigate their forlorn condition. I need not therefore apologize for my subject, since etymology is my object. If I mention the Devil more than once, I beg the reader to observe that it is the only way to get him before the public. I might of course call him by other names — indeed I shall do so presently ; but until my present task is ended, it is of no use to beat the Devil about the bush. Indeed, there is no reason to scruple about naming what the race has not scrupled to invent.

I must apologize for some deficiencies in my orthography. Conservativ instincts would lead me of course to prefer the longest and most awkward and erroneous forms of spelling, but out of deference to the declared opinions and recommendations of the Philological Association I allow the use of some shorter spellings, like *definit*, *derivativ*, *exprest*. Conservativ readers wil find the orthodox forms in any safe dictionary ; many wil no dout be able to conjecture the meaning of the words even in their altered form.

My text wil be found in a striking passage in Reginald Scot's *Discoverie of Witchcraft*, publisht in 1584 (reprinted 1886; second edition 1651). In this great work, a work which does immortal honor to the man who stood almost alone to speak with boldness the words of truth and reason in the face of bitter and bloody superstition, the whole mass of popular delusion, from the harmless pleasantries of Robin Goodfellow to the horrible cruelties of the human demons who proved thereby the possibility of what they profest to believ, is examind, in a singularly rational manner, and the superstitions exposed, disproved, and flouted, with the most refreshing candor and courage.

It is not my purpose to enter into the intent of the work. My numerous citations from it ar merely to illustrate the lighter phases of the subject. The passage which servs me as a text mentions the Devil and his Imps in a comprehensiv way, and wil suggest the general contents of this paper, tho many of the Imps mentioend ar excluded from my present limits.

It is a common saieng; A lion feareth no bugs. But in our childhood our mothers maids have so terrified us with an ouglie divell having hornes on his head, fier in his mouth, and a taile in his breech, eies like a bason, fanges like a dog, claws like a beare, a skin like a Niger, and a voice roring like a lion, whereby we start and are afraid when we heare one crie Bough: and they have so fraied us with bull beggers, spirits, witches, urchens, elves, hags, fairies, satyrs, pans, faunes, sylens [read syrens], kit with the cansticke, tritons, centaures, dwarfes, giants, imps, calcars, conjurors, nymphes, changelings, Incubus, Robin good-fellow, the spoorne, the mare, the man in the oke, the hell waine, the fierdrake, the puckle, Tom thombe, hob goblin, Tom tumbler, boneles, and such other bugs, that we are afraid of our owne shadowes; in so much that some never fear the divell, but in a darke night.

1584 R. SCOT, *Discoverie of witchcraft*, bk. 7, ch. 15
(repr. 1886, p. 122; ed. 1651, p. 112).

I began my inquisition with the Devil himself, as is his due; and set forth the history and forms of his principal name — *Devil, Divel, Deevil, Deyvil, Deal, Deil, Dool, Dowl*; with innumerable forms in other languages, chasing them even into the isles of the sea; but the record is too long to find a place here. I can give only some of his particular names, and some particular names of his Imps, as bearing upon the original etymological purpose.

I arrange the names in alphabetic order, but alter the sequence in particular groups to suit my purposes. The quotations are selected from a much larger number in the original manuscript. They are all taken directly from the original sources having the titles and dates specified, except when a secondary source is expressly mentioned after the original signature. Two or three facsimile reprints are treated as originals. The quotations have been carefully verified. As a rule the earliest available quotation is given, but this is not to be presumed unless the fact is asserted. The aim has been to support each form by at least one verified quotation. Owing to the "profane and common life" which many of the terms have led, early records are sometimes lacking, and names certainly centuries old must be supported only by recent examples.

1. **Dick**, a familiar name used as the individual appellation of certain devils, and also applied to a goblin.

The origin of *Dick* I have explained in the paper before mentioned. See TRANSACTIONS for 1893, xxiv. 126-128. It arose from *Old Hick*, with the *d* attracted as in *Dob, Dobby*, etc.

Dick seems to have been little used as name for a devil or goblin, but its derivative *dickens* has become very familiar in that function. See DICKENS, following. Traces of *Dick* in this use, however, exist. "Lusty *Dick*" was the name of one of the devils "cast out" by the priests whose performances were exposed by Harsnet. *Dick a Tuesday* is a spirit to be mentioned hereafter; and *Melsh Dick*, a silvan spirit, is the protector of hazel-nuts.

Lusty *Dick* [name of a devil].
1603 HARSNET, *A declaration of egregious popish impostures*,
ch. 10 (N. & Q. 1859, 2d ser. 7: 144).

Melsh-Dick. A sylvan goblin, the protector of hazel-nuts from the deprecations of mischievous boys. *North.* 1847 HALLIWELL.

The meaning of *melsh* here is not clear.

Dick is also found as a common appellativ of a dwarf or pigmy ; and dwarfs wer regarded as dubious Christians, if not as imps of Satan. The following lines refer to one "of perfon as pretty as a Pigmey" :

In bodies deft of dapper *Dicks*
Great vertue ofte doth dwell.

1577 KENDALL, *Flowers of Epigrammes* (Spenser Soc., 1874, p. 222).

"A queer *Dick*" is a queer fellow, one odd in appearance, or eccentric in conduct.

Dick also appears in some obscure slang or cant phrases, where it may be the attenuated ghost of some former diabolic allusion. "Up to *Dick*" means 'up to the mark,' 'in good condition.' "It is all *dicky* with him" means 'it is all up with him.'

Dick. In the phrase up to *Dick*, meaning up to the mark, in good form. I suppose this is connected with the ordinary slang word *Dickens*.

1891 CHOPE, *Dial. of Hariland* (E.D.S.), p. 40.

2. *Dick a Tuesday* occurs once as the name, it seems, of some goblin ; why 'of Tuesday' must be left to conjecture. According to the Rabbins quoted by Reginald Scot, all goblins and 'bugs' were created, imperfectly, on Friday.

Ghosts, hobgoblins, Will-with-wispe, or *Dicke-a-Tuesday*.

1636 SAMPSON, *Vow breaker* (Nares, 1858, p. 238).

3. *Dicken*, the Devil. The right of *Dicken*, judging by the records alone, to be a devil and with the devils stand, is unhappily very slender. But his title, tho it can not be read clear, can be read. The only direct testimony must be rejected, for it seems to be a misprint ; but the indirect evidence is strong, and I am willing, at least on Sunday, to admit *Dicken* the Devil, like other lovers of "personal liberty," to his appropriate place, by the side door.

The direct testimony for *Dicken*, the Devil, is in Halliwell :

Dicken. The devil. Var. dial. *Odds dickens*, a kind of petty oath.

1846 HALLIWELL. (Hence 1857 WRIGHT.)

But *Dicken*, tho ascribed to "various dialects," does not appear in any dialect glossary within my reach, and Halliwell's own additions, including a reference to Heywood (see the quotation below), indicate that he meant to print *Dickens*.

The indirect evidence for *Dicken* the Devil consists in the familiar use of the later form *Dickens*, in a restricted way, as a name for the same being (as explained in the next article), and in the limited use of *Dick* as a name for a devil and a goblin. See DICK and DICK-A-TUESDAY, before.

Was it accident, or Sir Walter Scott's fine instinct for the nomenclature appropriate to goblins, that led him to call the mischievous "imp" who figures in "Kenilworth" as the familiar of Wayland Smith, by the name of *Dick*, *Dickie*, *Dickon* — his surname being at least suspicious, *Sludge*, and his other alias being openly diabolic, from the "foul fiend" *Flibbertigibbet*?

Little *Dickie* . . . *Dickie* Sludge . . . *Ricards!*

1821 SCOTT, *Kenilworth*, ch. 9 (1863, p. 81-83). [First mention.]

If I give thee not a Rowland for thine Oliver, my name is not *Dickon*
Sludge.

1821 SCOTT, *Kenilworth*, ch. 24 (1863, p. 216).

I explain *Dicken* the Devil (and hence *Dickens* the Devil, which is treated, like the Devil himself, below), as simply a familiar use of the once common household name *Dicken*, *Dickon*. It means just 'little Dick,' or 'Dickie.' We have seen *Dick* itself used as the name of a devil and a goblin, and we shall see how *Dobby* and *Hob* and *Hobby* and *Hodge* and *Harry* and *Jack* and *Kit* and *Robert* and *Robin* and *Roger* and *Sam* and *Tom* are used in the same familiar manner.

The household name *Dicken*, *Dickon* I have explained, I think for the first time, as originally *Old Hickon*, or, what comes to the same thing, a diminutive of *Dick*, which was originally *Old Hick*; the *d* of *old* being attracted to the following word, and *old* subsequently omitted. See TRANSACTIONS for 1893, xxiv. 128-134.

The probability of this explanation is greatly increased by the fact that *old* appears in a great many familiar names for the devil. The very form *Old Harry* is conspicuous among them, and the regretted absence of *Old Hick* and *Old Tom* is soothed by the presence of *Dick a Tuesday* and *Tom Poker* as names of devils, and of *Old Roger*, *Old Sam*, *Old Boy*, *Old Clootie*, *Old Lad*, *Old Scratch*, and many other names with *old*, as nominations of the Devil. See the list in this paper, p. 145.

4. *Dickens*, the Devil. The etymology of *dickens* has been the object of much guessing, to little purpose. The etymology is very simple when one takes note of *Dicken*. *Dicken* I have just explained. *Dickens*, also spelt *dickons*, ought strictly to be written with a capital. It is a variant of *Dicken*, with an added -s, which is to be regarded

as a vague addition of emphasis, the plural or perhaps the possessiv suffix -s with all meaning washt out. It is similar in status to other juratory forms, *fackins*, *facks*, *ifackins*, for 'in faith' or 'by my faith,' and *maskins*, *mackins*, *by the mackins*, for 'by the mass.' It will be noticed that in one of my quotations, from an obscure source hitherto overlookt, *Dickens* in the juratory form *By Dickens*, occurs in immediate connection with *maskins*. It is to be observd that *Dickens* comes into use just as *Dicken*, *Dickon* as a common name goes out.

The surname *Dickens* is in origin the possessiv case of *Dicken*, *Dickon*, and means 'Dicken's son.' The full form remains in the surnames *Dickenson*, *Dickinson* (see TRANSACTIONS for 1893, xxiv. 128), also *Dickerson* for *Dickenson* (compare *Nickerson* for *Nicolson*, p. 122). How far the surname *Dickens* affected the use of *dickens* as a name for the Devil, I can not undertake to say.

There hav been several false etymologies of *dickens* thrown on the dump of conjecture :

- (1) It was said to be a contraction of *devilkins*, 'little devils.'

Dickens (q. d. *Devilkins*, i.e. little devils).

1721 BAILEY, *Univ. etym. Eng. dict.* (1733).

Dickens (prob. a contraction of *devilkins*, *deelkins*, *dickens*, i.e. little devils). 1755 BAILEY, *New univ. etym. Eng. dict.*, ed. J. N. Scott, 4to.

But to say nothing of the kind of contraction implied, *devilkins* was never in any familiar use. In one passage cited to support it—

What devilkyns draper, sayd Litell Much, Thynkyst thou to be ?
c 1500 *A Lytell Geste of Robyn Hode*, l. 292 (Child, *Ballads*, v. 57).

there is no *devilkins* at all. The line should be printed "What devilkyns draper," etc. It means 'What kind of a draper,' etc., or, literally, 'A draper of what kind,' etc., *kyns* being the old genitiv of *kin*, 'kind,' and *devil* an interpolated word of emphasis. See my explanation in TRANSACTIONS, xxiv. 149.

(2) Jamieson (1825) under the word *daikins*, which he identifies with *dickens* (see below, p. 88), explains *dickens* as derived from *God's bodikins*. Yet in his personal conduct he was an exemplary man.

(3) Oliphant, referring to Shakespeare's use of *dickens*, says, "Here the strange word is said to be akin to the Dutch" (1886 *The New English*, 2: 24). This alludes, I suppose, to the L.G. *düker* cited in the discussion of *deuce*. See the *Bremen dictionary* (1767, s.v.).

The earliest instances of the use of *dickens* which I hav noted occur at nearly the same time, 1600 and 1602, in plays, in the speech

of coarse common life. It is in the exclamation *the dickens*, used just like *the deuce*.

Hobs. By my hood, ye make me laugh. What the *dickens*? is it love that makes ye prate to me so fondly?

1600 HEYWOOD, *King Edward the Fourth*, first part (Shakespeare Soc., 1842, p. 40).

M. Pa. I cannot tell what (*the dickens*) his name is my husband had him of.

1602 SHAKESPEARE, *M. W. W.* 3. 1. (1623, F¹ p. 49).

The dickons, so spelt, is common in "Tim Bobbin":

Odds mee, Meary! whooa *the dickons* wou'd o thowt o' leeting o thee here so soyne this morning?

1750 COLLIER ("TIM BOBBIN") *Lanc. Dial.* (first sentence) (1823), p. 5. Hoo cou'd na opp'n hur meawth t' sey 'eugh or now; boh simpurt un sed iss; (*the dickons* iss ur un him too) sed I.

1750 COLLIER ("TIM BOBBIN") *Lanc. dial.* (1823), p. 10. [*The dickens* also on p. 28, 29; the *dickens* in *Works* (1862), p. 326.]

"Where *the dickens* is she?" he continued.

1847 C. BRONTË, *Jane Eyre*, ch. I. (18. ., p. 11).

Insted of *the dickens* is sometimes found *a dickens*; but it is all one. The definit article *a* is not commonly recognized, but it exists. It is a worn form of *the*.

What *a dickens* does he mean by a trivial sum? (*Afide*) But han't you found it, Sir? 1687 CONGREVE, *Old Bachelor*, ii. I. (*Works*, 1710, 1: 24).

"Name!" said Lance; "why, what *a dickens* should it be but Robin Round—honest Robin of Redham."

1823 SCOTT, *Peveril of the Peak*, ch. 25 (1866, p. 222).

All the quotations given above present *dickens* with the definit article; a use which equates it with *the deuce* as an equivalent with *the devil*. But I find an other construction, *By Dickens* (1645). This is a slight piece of evidence for the original use of the term without the article, and therefore as a mere "Christian" name, as my etymology proposes.

. . . Mincing their oaths as if God would not espy them when as man may, as 'By Dickens, maskins, s'lid, barlady's foot,' &c.

1645 POWELL, *Summons for swearers* (Sternberg, *Northampt. gloss.* 1851, p. 66).

The word appears in the eighteenth century combined with the minced profanity of *ods*, *odds*, as a diluted oath. But this does not bear on the etymology. The addition is meaningless, like Bob Acres's "*odds triggers and bullets*."

Dickens . . . a sort of oath, as *Ods Dickens*.

1721 BAILEY, *Univ. etym. Eng. dict.* (1733).

Dickens . . . As, *Ods dickens* . . .

1755 BAILEY, *New univ. etym. Eng. dict.*, ed. J. N. Scott, 4to.

Dictionary mention of *dickens* begins with Bailey 1721, as cited.

ickens. A kind of adverbial exclamation, importing, as it seems, much the same with the devil; but I know not whence derived. 1755 JOHNSON.
Dickens (s. used only in loofe and droll style). A kind of adverbial exclamation, the devil. 1775 ASH, *Dict. Eng. lang.*
 Odds *dickens*, Sall, we'll hev a spree, Me heart's as light as ony feather.
 a 1846 JOHN BROWN, *Neddy and Sally, a Lincolnshire Tale* (in Halliwell, pref., p. 24).
 Odds *dickens*, a kind of petty oath. 1847 HALLIWELL.

The *dickens* is stil in familiar use in the United States as a mere emphatic, expressiv of impatience.

Well, Brinkly, supposin' it is. Who in the *dickence* said it weren't?
 1871 R. M. JOHNSTON ("PHILEMON PERCH"), *Dukesborough Tales*, p. 5.

Here the word is spelt *dickence*, indicating the proper sound of *s*. In one dialect at least the word *dickens* appears in the form *diggens*, spelt in the quotation *digence*, *diggunce*. This is an other point in favor of the etymology which finds the source in the personal name *Dicken*, *Dickon*; for the personal name *Dicken*, *Dickon* has a variant *Diggen*, *Diggon*. See TRANSACTIONS for 1893, xxiv. 128.

Digence, s. [*g* hard] [ed. 1869 adds *diggunce*]. The evil one; the devil.
 In some modern publication, which I have lately seen, this word is spelled *Dickens*; why, I do not know.
 1825 JENNINGS, *Dialects of the West of England* (Somerset), p. xiv.

Jamieson identifies with *dickens* a rare Galloway term *daikins*:

Daikins, interj. An exclamation or kind of oath. Galloway.
 1825 JAMIESON (1880).
 As Jocky passed through the slap —
 Ilk lass cock'd up her silken cap,
 Saying, *Daikins!* here's the fellow
 For them, that day.
 1789 DAVIDSON, *Seasons*, p. 76 (1825 Jamieson, 1880, 2: 7).

This seems to be an isolated instance. I think *daikins* has nothing to do with *dickens*.

5. *Dob*. Of the use of the simple *Dob*, like *Dobby* in the next article, as a name of a goblin, no evidence appears; but there seems to be an indication of it in the following title of an old "sensational" pamphlet:

Strange and Wonderful News from Oundle in Northamptonshire; giving an impartial Relation of the Drumming Well, commonly called *Dobse's Well*.
 1692 (title). (Lowndes, 1834, 3: 1381.)

"Dobse's Well" may represent **Dob's Well*, equivalent to **Hob's Well*, a well or pit haunted by a hob or goblin; a "drumming well"

would of course be supposed to be haunted. *Hob's Cave, Hob-hole, Thurse-hole, Thurse-well*, names of similar haunts, are mentioned under HOB and THURSE. For *Dob* as a man's name, see TRANSACTIONS for 1893, xxiv. 129.

6. Dobby, a goblin, a domestic spirit.

This *dobby*, spelt also *dobbie*, I take to be a familiar use of *Dobby*, a personal name which I have before explained as originally *Old Hobby*, a pet name of *Hobby* or *Hob* (see TRANSACTIONS for 1893, xxiv. 130). So *Dob* from *Old Hob*; see above. *Hob* is also applied, as we shall see, to a goblin of the same kind: as well as to the Imp otherwise called *Jack with the lantern*; and *Hobby* also recurs in the latter use. *Dobby*, a stupid person (Halliwell), is an other use of the same personal name.

That this etymology is probable will appear not only from a comparison of the uses of *Hob* and *Hobby*, but also from a comparison of the uses of *Dick, Dicken, Dickens*, similarly related to *old*, and of the numerous names of the devil beginning with that adjective.

The ideas respecting '*dobbies*' are the same as are held in Scotland with respect to '*brownies*.' Though naturally lazy, they are said to make, in cases of trouble and difficulty, incredible exertions for the advantage of the family; as, to stack all the hay, or house the whole crop of corn, in one night. The farmers' horses are left to rest, and stags, or other wild animals, are supposed to fulfil the orders of the demon. Some of the *dobbies* are contented to stay in outhouses with the cattle, but others will only dwell among human beings. The latter are thought to be fond of heat, but when the hearth cools, it is said, they frisk and racket about the house, greatly disturbing the inmates. If the family should remove with the expectation of finding a more peaceable mansion, their hopes would be frustrated, for we are informed that the *dobby*, being attached to the persons, not to place, would remove also, and commence his revels in the new habitation.

The *dobbies* residing in lone granges, or barns, and near antiquated towers, bridges, &c., have a character imputed to them different from that of the house-demons. Benighted travellers are thought to be much endangered by passing their haunts: for, as grave legends assure us, an angry sprite will sometimes jump behind a horseman, and compress him so tightly that he either perishes before he can reach his home, or falls into some lingering and direful malady.

1811 WILLAN, *Ancient Words used in the West Riding of Yorkshire, in Archaeologia*. 1814, 17: 138-167 (E.D.S., 1873, p. 80; also Sternberg, *Dialect and Folk-lore of Northamptonshire*, p. 193).

A pleasant description of the *dobbies* is given by Irving. It is not an American subject, but then Irving, as Englishmen used to say, in order to explain the phenomenon of an agreeable style in an American writer, was merely an Englishman who happened to be born in America.

The parson assures me that many of the peasantry believe in household goblins called *Dobbies*, which live about particular farms and houses, in the same way that Robin Good Fellow did of old. Sometimes they haunt the barns and outhouses; and now and then will assist the farmer wonderfully, by getting in all his hay and corn in a single night. In general, however, they prefer to live within doors, and are fond of keeping about the great hearths, and basking at night, after the family have gone to bed, by the glowing embers. . . . But besides these household *Dobbies*, there are others of a more gloomy and unsocial nature; that keep about lonely barns, at a distance from any dwelling house; or about ruins, and old bridges. These are full of mischievous and often malignant tricks; and are fond of playing pranks upon benighted travelers. . . . Of the household *Dobbies* . . . it is remarked that they keep with certain families, and follow them wherever they remove.

1822 IRVING, *Bracebridge Hall*, ii. 86-88.

The Craven *dobbies* resemble the Northamptonshire fairies in the custom of visiting the cottage hearth.

1851 STERNBERG, *Dialect and Folk-lore of Northamptonshire*, p. 193. Ghosts! Eigh, me lad, we've hed plenty on 'em i' Forness, but we'd anudder neeam for 'em; we've ol'as co'd em *dobbies* or freetmins. Here about U'ston we'd t' Plunton Ho' *dobby*, Swartmoor Ho' *dobby*, Ald Ho' *dobby*, Lebyy Beck *dobby*, t' Swing Gate *dobby*, an' we had t' King's Arms *dobby*, tu.

1867 J. P. MORRIS, *T' Lebyy Beck Dobby*, p. 3

(1875 Nodal and Milner, *Lanc. Gloss.*, E.D.S., p. 107).

Dobby, a ghost; lit. a stupid. See *Dobbie* in Jamieson's Scottish Dict.

1875 NODAL and MILNER, *Lans. Gloss.*, E.D.S., p. 107.

In mere literary mention or allusion *dobby* does not often appear.

He understood Greek, Latin and Hebrew; and therefore, according to the apprehension, and in the phrase of his brother Wilfred, needed not to care for ghaist or barghaist, devil or *dobbie*.

1818 SCOTT, *Rob Roy*, ch. 14 (1863, p. 107).

7. **Friar.** "The Friar" is Friar Rush; Milton gives him a lantern, as if he were Jack with the lantern. See JACK WITH THE LANTERN.

She was pincht and pull'd, she sed,
And he by *Friar's lantern* led;
Tell how the drudging Goblin sweat
To earn his Cream Bowl duly set.

1645 MILTON, *L'Allegro* (1891), l. 103-6.

8. **Friar Rush.** The history of Friar Rush is or was well known. It was told in quarto in 1620, and in other styles before. Friar Rush was a "merry devil," of the kindred of Robin Goodfellow and Puck.

Friar Rush was for all the world such another fellow as this Hudgin, and brought up even in the same schoole; to wit, in a kitchen; in so much as the selfe same tale is written of the one as of the other, concerning the skullian, which is said to have been slaine, &c. For the reading whereof I referre you to *Friar Rush* his storie, or else to John Wierus, *De prastigiis demonum*.

1584 R. SCOTT, *Discourse upon divels and spirits*, ch. 21 (app. to *Discoverie of witchcraft*, repr. 1886, p. 438; ed. 1651, p. 374).

9. (1) **Gill Burnt-tail**, an other name for the Will of the wisp or Jack with the lantern. Jack and Gill wer old companions.

Will with the wispe, or *Gyl burnt tayle*.

1654 GAYTON, *Festivous Notes*, p. 97 (Nares, 1858, p. 362).

10. (2) **Gillian a Burnt-tail**, the same as *Gill Burnt-tail*.

An ignis fatuus, an exhalation and *Gillion a burnt taile*, or Will with the wispe. 1654 GAYTON, *Festivous Notes*, p. 268 (Nares, 1858, p. 362).

11. **Goblin**, a demon, often of a friendly disposition.

Goblin, formerly also *goblin*, *goblinz*, *gobling*, M.E. *gobelin*, *gobelyn*, from O.F. *gobelin*, F. *gobelin*, *goblin*, perversely *goguelin*; Bret. *gobilin* (1851 Corblet, *Glossaire du patois picard*, p. 427; 1851 Diefenbach, *Goth. wörterbuch*, 1: 150); M.L. reflex *gobelinus*.

This ludicrous fairy [the Welsh Bwbach] is in France represented by the *gobelin*. Mothers threaten children with him. 'Le *gobelin* vous mangera, le *gobelin* vous emportera.' 1880 SIKES, *British Goblins*, p. 32. Dæmon enim, quem de Dianæ fano expulit, adhuc in eadem urbe degit, & in variis frequenter formis apparens, neminem ledit. Hunc vulgus *Gobelinum* appellat.

a 1141 ORDERICUS VITALIS, *Historia* (in Ducange, 1762, 2: 499).

The origin of *goblin*, or of its Old French original, has been variously stated:

(1) From M.L. *cobālus*, *covālus*, Gr. *κόβᾶλος*, a malignant spirit, a rogue. So Scheler (1888). This implies a derivativ **cobālinus*, altered through Rom. to *gobelinus*. Wharton (*Etyma Graeca*, 1890, p. 71) associates *goblin* with Gr. "*κόβᾶλος*, rogue," as well as with Eng. *gabble*, *gibberish*, *gibe*, *jabber*.

(2) From G. *kobold* (whether this be derived from M.L. *cobālus*, as Scheler and others say, or from an other source). So Minsheu, 1617 (inter alia); Keightley, *Fairy mythology*, 2: 297, n. To get O.F. *gobelin* from *kobold*, M.H.G. *kobolt*, requires sustained effort.

(3) From W. *coblyn*, a "sprite, goblin" (1866 Spurrell, p. 78). But W. *coblyn* is also, and apparently first, a "thumper, pecker"; compare "*coblyn y coed*, woodpecker"; connected with *cobio*, "to thump" (Spurrell, *l.c.*; similarly, Owen, 1793). The sense 'goblin' may be due to confusion with the English word, and the legend of the mine-goblins called 'Knockers.'

(4) From F. *gober*, devour.

Goblin, G. *Gobelin*, ex *gobér*, i. glutire: quòd faciebant credere pueris & infantibus eos ab ipfis malignis deuorari: because they made children beleve that these Goblins would deuore them.

1617 MINSHEU, lines 1-3 (Sim. Skinner, 1671, *Etym. ling. Angl.*).

(5) From the *Ghibellines* of medieval Italy. From the *Guelfs* came the *elves*. Grown men entertaind this fancy.

Goblin, G. *Gobelin* . . . Aut potius vt placet Thomasio in sua animaduersione de Italia: vbi dicit hoc vocabulum *Goblin* prouenire ex Guibellinis & Guelfis, duabus Italiae factionibus: quarum solum nominando pavor incutiebatur pueris, &c. M. Thomas faith, that this word *Goblin* comes from that famous faction of the Guibellines and Guelfes of Italie, the names whereof strooke a terrour into their children, as the name of Goblin and Hobgoblin among English Infants. Vi. *Hobgoblin*.
1617 MINSHEW, lines 3-8.

Goblins . . . Elves and *Goblins*, q. d. Guelfs and Ghibelins, quibus olim terribilissimis nominibus infantes terrare solebant nutrices: Sic Præceptor meus, fed est mera conjectura.

1671 SKINNER, *Etym. ling. Anglicana*.

(6) From *Oberon*. The *g* was prefixt, as Skinner would say, "propter euphoniā." We shal find *Oberon* lugd in also to explain *Hob*.

Goblins . . . Minshew . . . deflectit à verbo Fr. G. *Gober* . . . vel ab *Oberone*, Dæmonum terrestrium (i. e.) Dryadum, Oreadum & Faunorum, nobis Fayriorum, Rege. 1671 SKINNER, *Etym. ling. Anglicana*.

But Minshew (1617) does not propound the etymology ab *Oberone*.

(7) From *goblet* — because the goblin shakes 'em.

Père l'Abbé intimates that the goblin gets his name from "shaking the goblets and other vessels."

1828 T. K[EIGHTLEY], *Fairy Mythology*, 2. 297.

Goblin occurs, but not often, in M.E. I find three examples:

Sathanas huere syre	Seyde on his sawe
<i>Gobelyn</i> made his gerner	Of gromene mawe.
c 1300 <i>Political songs of England</i> , ed. Wright, Camden Soc., 1839, p. 238.	
Of an arowe flynge in the dai, of a [om. in 1 ms.] <i>gobelyn</i> goyng in derknessis [earlier text fro the nede goende in dercnessis thur3]; of a sailing, and a myddai feend.	c 1388 WICLIF, <i>Ps.</i> 90: 6 (Purv.).

This in translation of the Vulgate:

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et daemónio meridiano.

Biblia sacra vulg. *Ps.* 90: 6, ed. Romæ, 1861, p. 369.

In the English version of 1605:

Nor of the pestilence that walketh in darkenes, nor of the plague that destroyeth at noone day. *Ps.* 91: 6.

Goblin occurs once in the M.E. glosses.

Ravus, a thrusse, a *gobelyne*.

c 1460 *Medulla grammaticæ* (in Way, *Prompt. Parv.* 1865, p. 491, note).

The only description of goblins I hav found in M.E. is the following. They ar placed in the land of Poitou.

We haue thenne herd sey and telle of our auneyents, that in manye partes of the sayd land of Poytow haue ben shewed vnto many oon right famylerly many manyeres of things the som called *Gobelyns*, the other Fayrees, and the other bonnes dames or good ladyes; and they goo by nyght tyme and entre within the houses without opnyng or brekyng of ony doore, and take & bere somtyme with them the children out of their cradelles, and somtyme they turne them out of theyre wit, and somtyme they brenne & Roste them before þe fyre, and when they departe fro them they leue them as hoole as they were before, and som̄ gyvu grette happe & Fortune in this world.

c 1500 *Chronicle of Melusine*, ms. quoted by Skeat, Pref. to *Rom. of Partenay* (E.E.T.S. 1866), p. xiii.

Larua . . . a *goblin* . . . 1565 COOPER, *Thesaurus*.

Goe, charge my *Goblins* that they grinde their ioynts
With dry Convulsions; fhorten vp their finewes
With aged Cramps.

1623 SHAKESPEARE, *Tempest*, 4:1 (F¹ p. 16).

Shakespeare uses *goblin* also in the sense of a ghost, that is, 'the spirit of one ded.'

Be thou a Spirit of health, or *Goblin* damn'd . . .
Be thy euent[s] [intents] wicked or charitable . . .

1623 SHAKESPEARE, *Hamlet*, 1:4 (F¹ p. 257).

Goblins. Siet *Hobgoblins*. 1648 HEXHAM, *Eng.-Netherdutch Dict.*
A *goblin* which manifests itself to the human eye, it seems to me, becomes natural, by bowing before the natural laws which rule in optics.

1880 SIKES, *British Goblins*, p. 248.

But it is the mind's eye — we wil call it mind — to which goblins manifest themselvs. See HOB GOBLIN.

12. *Goggie*, usually cald *Old Goggie*, a goblin of woods and orchards, invoked to deter children from stealing the fruit. The same function was performd by *Melsh Dick* (see DICK).

Goggie (gaog-i); *Awd Goggie*, W., a hobgoblin, who haunts woods and orchards, and is made use of as a protector of the fruit, children being told that if they go near such a tree 'Awd Goggie is seer to get em.'

1877 ROSS, STEAD, and HOLDERNESS, *Holderness Gloss.* (E.D.S.), p. 68.

13. *Good Fellow*, written also *good-fellow* and *goodfellow* (in *Robin Goodfellow*), a friendly or euphemistic name for a goblin of the house, such as *Lob Lie-by-the-fire*, or the spirit cald especially *Robin Goodfellow*. For further remarks and additional quotations, see ROBIN GOODFELLOW.

The following quotation alludes to the household goblin who works while the family is asleep:

Cornelius Tacitus [marg. *Cor. Tac.*, l. 12] telles a merry tale . . . of a *good-fellow*-like Hercules, whom the Parthians worshipped. This kind-hearted god warned his Priests in a dreame, that neere to his Temple they should set horfes ready furnished for hunting, which they doe,

lading them with quiuers full of arrowes. These after much running vp and downe the forrest, returne home at night blowing and breathlesse, their quiuers being emptied. And Hercules (no nigard of his venifon) acquainteth the Priests at night by another vision with all his disport, what woods he hath raunged, and the places of his game. They search- ing the places, find the flain beafts.

1613 PURCHAS, *Pilgrimage*, IV. iii. 299.

Hercules as Robin Goodfellow! This is not at all the usual "Ercles vein."

The following quotation refers to *Lob Lie-by-the-fire*.

And John Broom's curiosity was never quenched about the rough hairy *Good-fellow* who worked at night that others might be idle by day, and who was sometimes caught at his hard-earned nap lying, "like a great hurgin bear," where the boy loved to lie himself, before the fire on this very hearth.

1873 Mrs. J. H. EWING, *Lob Lie-by-the-fire* (18.., n. d.), p. 50.

The sometimes sinister subaudition in the term *Good Fellow* may be perceivd by the following :

Showing what base and unclean acts have been committed . . . by one Popham, well known to be a *good fellow*.

1648 GAGE, *New Survey of the West-Indias*, p. 203.

14. *Guytrash*, a goblin or specter.

This singular word is given, usually in the spelling *gytrash*, as a provincial term for "a spirit, or ghost" (Halliwell).

Guy-trash. An evil spirit, a ghost, a pad-foot.

1828 [CARR], *Craven Gloss*. I : 202.

Gytrash. A spirit, or ghost. *Craven*.

1846 HALLIWELL. (Whence in 1857 Wright.)

The word is in literature ; for "Jane Eyre" is so regarded :

The din was on the causeway. A horse was coming . . . As this horse approached, and as I watched for it to appear through the dusk, I remembered certain of Bessie's tales, wherein figured a North-of-England spirit, called a "*Gytrash*," which, in the form of horse, mule, or large dog, haunted solitary ways, and sometimes came upon belated travellers, as this horse was now coming upon me. It was very near, but not yet in sight; when, in addition to the tramp, tramp, I heard a rush under the hedge, and close down by the hazel stems glided a great dog, whose black and white color made him a distinct object against the trees. It was exactly one mask of Bessie's *Gytrash* — a lion-like creature with long hair and a huge head; it passed me, however, quietly enough, not staying to look up, with strange pretercanine eyes, in my face, as I half expected it would. The horse followed — a tall steed and on its back a rider. The man, the human being, broke the spell at once. Nobody ever rode the *Gytrash*. It was always alone; and goblins, to my notions, though they might tenant the dumb carcasses of beasts, could scarcely covet shelter in the commonplace human form. No *Gytrash* was this, — only a traveller taking the short cut to Millcote.

1847 C. BRONTË, *Jane Eyre*, ch. 12 (18.., p. 124).

No one, so far as I know, has recorded any views as to the origin of this word. Yet one need not go far for a view. One of the most ingenious methods in etymology is to take the word as it stands to stand for what it professes. Apply this method to *guytrash* or *gytrash*. It is evidently a compound. Of what? Of *Guy* or *Gy*, in M.E. *Gy*, and *trash*. What *trash*? There are several words of this form in the dictionaries, but none apply. But in this paper an other *trash* is recorded for an other reason; and it applies. *Trash* is the name of a particular kind of specter. It is a variant of *trush* for *thrush*, and that is a variant of *thurse*, a goblin; as is fully set forth in this paper under THURSE. Hence *guytrash*, *gytrash*, is *Guy-Trash*, parallel to *Hob-Trash*, *Hob-Thrush* for *Hob-Thurse*, as I explain under these forms.

But what is this spirit cald *Guy* or *Gy*? I was at a loss to tel, until I lighted upon a mention by Dunbar and Lyndesay, Scottish poets of the 16th century, of "the spreit of Gy" and "the gaist of Gye."

The larbar lukis of thy lang lene craig,
Thy pure pynit thrott, peilit and owt of ply,
Thy f koldirt fkin, hewd lyk ane saffrone bag,
Garris men difpyt thar flesche, thow *spreit of Gy*.

1508 DUNBAR, *The Flyting* (Poems, ed. Laing, 1834, 2: 71).

And vit gif this be not I I wait it is the *spreit of Gy*,
Or ellis fle be the sky, And lycht as the lynd.

1568 LYNDESAY, *Ane littill interlude of the Droichis*
part of the play (Bannatyne poems, 1770, p. 219).

In Lyndesay's "Dreme" he describes how he put himself in grotesque disguises to amuse the infant prince who became James V:

And sumtyme lyke ane feind, transfigure,
And sumtyme lyke the greislie *gaist of gye* [*Guy*, Jam. 1808],
In diuers formis, oft tymes, disfigure,
And sumtyme, dissagyist ful pleasandlye.

1552 LYNDESAY, *Dreme* (E.E.T.S.), i: 15.

One might suppose that this 'spirit of Guy' refers to Guy of Warwick, the hero of many legends—almost a "solar myth." But I do not recall any mention of Guy's ghost in the legends concerning him. Laing, in his glossary to Dunbar, enters "*Gy*, Sir Guy, of Romance."

The term *guy-trash* came to lose all reference to a particular spirit, and was applied to any apparition of terror; and then by mixture of fables, was imagind as an equine or a canine goblin, as in "Jane Eyre."

The word *guy*, meaning "any strange looking individual," an awkwardly drest person, "a fright," is regarded as an allusion to the effigy of Guy Fawkes, formerly carried about by boys on the fifth of November. I suppose this is true; but it may be that the fading "spreit of Gy," the *Gytrash*, is also present in this use of *guy*.

15. **Hob**, a rural spirit or goblin, cald also *Hobgoblin*. See HOB GOBLIN, below.

This is simply the rustic name *Hob*, used like other names of the same homely sort, as a friendly name for the countryside goblins. This combination, a piece of rude familiarity used to cover up uncertainty or fear, is quite in keeping with the rustical mind of England; and the proofs which appear in the quotations given below, and the similar names enumerated in this paper, ar hardly needed to confirm the etymology. See especially DOB, DOBBY, HOBGOBLIN.

Hob, as a person's name, is generally explained as a 'nickname' for *Robert*. I hav explained the process of the change in an other paper (TRANSACTIONS for 1893, xxiv. 110-11, 115) thus: *Robert* was shortend to *Rob* by detachment of the supposed suffix *-ert*; *Rob* in the frequent household phrases *our Rob*, *your Rob* became by fusion of the adjacent *r*'s, 'Ob, and this by conformity with other names was aspirated *Hob*, though stil actually pronounced, by the unambitious multitude, 'Ob.

One writer, following Keightley, proposes a pretty and therefore an erroneous etymology :

I look upon the usual derivation of *Hob* as mistaken, if not absurd. . . No doubt *Hobbie*, *Hob*, is the short for Halbert; but has it actually and popularly been the short for Robert? It seems much more likely that just as Oberon comes through the intermediate form *Auberon* from *Alberon* (Grimm's *D. M.*, p. 421), so *Hob* = 'Ob comes through *aub* (comp. Clevel. *Awf*), from *alb* = *elf*.

1867 ATKINSON, *Gloss. Cleveland dial.* p. 263.

But *Oberon*, *Auberon* is to Englishmen a mere book-fairy, never heard of.

Hob occurs as the name of a particular spirit, one of those who figured in the "egregious popish impostures" exposed by Harsnet.

Hob. 1603 HARSNET, *Declaration of egregious popish impostures*, ch. 10 (in *N. & Q.* (1859), 2d ser. 7: 144).

It became a general appellativ for any goblin, elf, or domestic spirit.

From elves, *hobs* and fairies That trouble our dairies.
1639 BEAUMONT and FLETCHER, *Monseur Thomas*, iv. 6 (*Sheff. gloss.*).

Hob. The appellation of a spirit, or being of elf-nature, who must once have occupied a prominent place in the belief or popular faith of the people of the district. [A long note follows, partly quoted below.]

1867 ATKINSON, *Cleveland gloss.* p. 262.

These hobs haunted caves, holes, crofts, fields, and other special places, which came to be known accordingly, *Hob's Cave*, *Hob-croft*, *Hob-field*, *Hob-yard*. It was so likewise with *Hob-Thurst*, *Hob-Hurst*, and *Thurse*; see these in their order. And see *Dobse's Well*, under DOB. Some places so named may have been named from persons; but the goblin origin of others is beyond doubt.

(1) *Hob's cave.*

Hob's Cave at Mulgrave. 1867 ATKINSON, *Gloss. Cleveland dial.* p. 262.

(2) *Hob-croft.*

Hob croft (arable) lying betweene Granamoore . . . *Hob croft* house [in Bradfield]. 1637 HARRISON, *Survey of Sheffield* (in Addy, *Sheffield gloss.* 1888, p. 109).

There is a lane in Moberley called *Hobcroft* Lane, and several adjacent fields called the *Hobcrofts*.

1886 HOLLAND, *Cheshire gloss.* (E.D.S.), p. 166.

(3) *Hob-field.*

Hob-field. 1598 *Record* quoted in Addy, *Sheffield gloss.* (E.D.S. 1888), p. 315.

Hob feild lane. 1649 *Record* quoted in Addy, *l. c.*

(4) *Hob-hole.*

Item an intacke called *Hobb Hoyle* lying in Sheffield soake.

1637 HARRISON, *Survey of Sheffield* (in Addy, *Sheffield gloss.* 1888, p. 109).
Hob Hoyle, in Bradfield. 1888 ADDY, *l. c.* (referring to the above).

Here *hoyle* is a dialectal variant of *hole*.

Probably, like the nisses of popular faith in Denmark, there were many *Hobs*, each with a 'local habitation' and a local 'name.' Thus there is a *Hob Hole* at Runswick, a *Hob Hole* near Kempswithen, a *Hob's Cave* at Mulgrave, *Hob'rush* Rook on the Farndale Moors, and so on.

1867 ATKINSON, *Gloss. Cleveland dial.* p. 262.

(5) **Hob-house.* The existence of a word **Hob-house*, equivalent to *Hob-hole*, is indicated by the surname *Hobhouse*, and the analogy of the equivalent terms *Thurse-house* and *Thurse-hole*. See under THURSE.

(6) *Hob-yard.*

Hobb-yearad. 1649 *Record* quoted in Addy, *Sheffield gloss.* (E.D.S. 1888), p. 315.

That it was common to associate such spirits with yards and fields is curiously proved by a story told by Dr. Henry More in a letter to the credulous Joseph Glanvil, concerning a man said by More to be of a skeptical mind, who, on receiving, in his own house, a blow from

an unseen hand, at once went out into "the yard and next field," to look there for the spirit which, as this skeptical man believed, had dealt the blow.

But this he told me, when he did so much as think of it, while his Servant was pulling off his Boots in the Hall, some invisible Hand gave him such a clap upon the Back that it made all ring again. So thought he, now I am invited to the converse of some Spirit; and therefore so soon as his Boots were off and His Shoes on, out goes he into the Yard and next Field, to find out the Spirit that had given him this familiar clap on the back but found none, neither in the Yard nor Field next to it.
a 1689 H. MORE to Glanvil, in Glanvil's Saducismus triumphatus (1689), p. 24.

Some hobs, on the other hand, in stead of giving a name to their place of haunt, took their name from it, just like a medieval person or a modern Scottish laird — Robert of Gloucester, Robert of Brunne, Henry of Huntingdon, William of Nassington, Drumthwacket of that ilk. There was a spirit of some fame known as "Hob of Runswick."

Hob of Runswick. A hobgoblin haunting Hobholes, a cave in the cliff at Runswick, a fishing village near Whitby. He was famous for curing children of the whooping-cough or kin cough, when thus invoked by those who took them in —

"Hob hole hob! my bairn's gotten t'kin cough,
 Tak 't off, tak 't off."

1855 [ROBINSON], *Whitby gloss.* p. 83.

The author repeats this in a different way, in a later edition (E.D.S. 1876, pref. p. xii). The same statement is made by Atkinson, *Gloss. Cleveland dial.* (1867), p. 262.

There was a Hob at Hart Hall:

Hob at Hart Hall, in Glaisdale, was, as the legend bears, a farm-spirit 'of all work,' thrashing, winnowing, stamping the bigg, leading, &c. Like the rest of the tribe who ever came under mortal eye, he was without clothes — nāk't — and having had a Harding-smock [read harden smock] made and placed for him, after a few moments of — it would seem ill-pleased — inspection, he was heard to say, —

"Gin Hob mun hae nowght but a hardin' hamp,
 He'll come nae mair nowther to berry nor stamp."

1867 ATKINSON, *Gloss. Cleveland dial.* p. 263.

The same Hob, identified by his poetical skill, is "unearthed" by an other writer:

And we also get a report of a grumbling north country goblin. The Vicar of Danby writes: "I have actually unearthed a *Hob*. He is localized to a farmhouse in the parish, though not in the township of Danby, and the old rhyme turns up among the folks that could by no possibility have seen it, or heard of it, as in print —

*Gin Hob mun hae nowght but Harding hamp,
 He'll come nae mair to berry nor stamp."

1879 HENDERSON, *Folk-lore of the northern counties*, p. 264.
 (Northall, *Eng. folk-rhymes*, 1892, p. 179.)

A Yorkshire Hob or Hobthrush was attached to the family residing at Sturfit Hall, near Reeth, and used to churn, make up fires, and so on, until the mistress, pitying his forlorn condition, provided him with a hat and cloak, he exclaimed —

“Ha! a cap and a hood,
Hob'll never do mair good.”

And has never been seen since.

1879 HENDERSON, *Lc.*

This Hob, a goblin, or an image of a goblin in some grotesque form, is probably present, unrecognized, in a phrase used in some parts of the United States. “To play Hob” is to “raise the devil,” to “raise Cain,” to create confusion and cause damage. The phrase is also used, within my personal knowledge, in sarcastic negation. A boy brags of what he is going to do. “You'll play Hob,” answers his skeptical opponent, meaning ‘You can't do it.’ I do not remember to have seen these uses mentioned in the books.

That there was once an actual playing of “Hob” appears from the following :

Old-Hob. A Cheshire custom. It consists of carrying a dead horse's head, covered with a sheet, to frighten people.

1847 HALLIWELL, p. 587. (Similar entry in Leigh, *Cheshire gloss.* 1877, and Holland, *Cheshire gloss.* (E.D.S. 1886), p. 246.)

I suppose this referred at first to a goblin called “Old Hob,” and fancied to appear in the form of a horse, or with a horse's head. Goblins in such shape are frequent in folklore. In some cases the association with a horse (or dog, or other animal) has arisen from a popular etymology, or some other blunder. See GUYTRASH, TRASH.

Hob enters into a good many phrase-names for goblins or spirits, either (1) as the first or “Christian” name, put before a descriptive surname, the two being in present use written in junction (e.g. *Hob-goblin*) or in union (*Hobgoblin*), but originally separate (*Hob Goblin*); or (2) as the principal name followed by a prepositional adjunct (e.g. *Hob of the lantern*), the latter being often reduced by ellipsis or contraction.

These phrase-names with *Hob* are given below, the two classes by themselves, with the original forms, each in their alphabetic order, with the variations following in adjusted order.

16. **Hob Goblin, hob-goblin, hobgoblin**, a spirit, usually of terror : a familiar equivalent for *goblin*. Other forms have been *hobgoblin*, *hobgoblin*, *hobbegoblyn*, and by perversion *hobgobling* and *hoppoblin*. This name was at first two words, *Hob Goblin*, being the familiar name *Hob*, applied, like other household names, as a “Christian”

name to a mischievous spirit, and made definit by the generic term or surname *Goblin*. Its formation is like that of *Hob Miller*, "*Piers Plowman*," *John Carter*, *Dick Smith*, *Tom Taylor*. Names of similar formation applied to goblins ar *Hodge Poker*, *Tom Poker*, and others mentiond below.

The binominal term was extended to any goblin or imp, and was then written in union as one word, *hobgoblin*. Now the first element is not felt to be significant. Indeed, few know the etymology.

The fact that *Hob* in *Hobgoblin* is in some way connected with *Rob* or *Robin* is crudely stated by Minsheu and his line, Skinner, Phillips, Bailey.

Hobgoblins, Night-walking spirits, quafi *Robgoblins*, *Robin good fellow*, . . .
1617 MINSHEU.

An other etymology draws *Hobgoblin*, without specifying the simple *Hob*, from the name of the fairy *Oberon*. See quotation from Skinner above, and the quotation from Atkinson under *Hob*.

An other jump at the etymology was made when *hob-* was "corrected" to *hop-*. This was done by Hexham, Tyrwhitt, and Jamieson.

Drol, a Bugbeare, or a *Hop-goblin*.

1648 (and 1658) HEXHAM, *Netherdutch and Eng. dict.*

This is such a prank as our *hob* or *hop-goblin* used to play.

a 1786 TYRWHITT (quoted in 1828 T. K[eightley], *Fairy mythology*, ii. 121).

Hopgoblin. 1808 JAMIESON, s.vv. *bogill*, *bogill-bo*, and elsewhere. [In edd. 1818 and 1879-82 changed to *hobgoblin*.]

A recent writer draws the 'hop' notion from Welsh ground, and adds a new etymology, which has the merit of simplicity — *hob*, suggesting the hearth, + *goblin*.

In the English *hobgoblin* we have a word apparently derived from the Welsh *hob*, to hop, and *coblyn*, a goblin, which presents a hopping goblin to the mind, and suggests the *Pwca* (with which the *Bwbach* is also confused in the popular fancy at times), but should mean in English simply the goblin of the hob, or household fairy.

1880 SIKES, *British Goblins*, p. 32.

Spenser seems to hav dreamd at the etymology of *hobgoblin*, and to hav given it up. It would hav been wel if he had shown equal diffidence in other philological attempts.

Ne let *hob Goblins*, names whose sence we see not,
Fray us with things that be not.

1595 SPENSER, *Epithalamium* (Wks. 1886), l. 341.

The use of *Hobgoblin* must hav begun before the year 1500, but the earliest instance I hav found is of the year 1530, and happens to present the form *hobgobling*.

Hobgoblyng; goblin, mavffe.

1530 PALSgrave, p. 231.

In the next mention *Hobgoblin* is individual, as in Scot and Shakespeare, soon to be cited :

Our faythfull Secretaries, *Hobgoblyn* and *Bloodybone*.
c 1550 *Wyll of Deuyll* (Collier), 13. (N.E.D. s.v. *bloody-bones*.)

About the same time *Hobgoblin* enters the English-Latin dictionaries :

Spiryte called a hagge, a *hobbegoblyn*, which appeareth in the night.
Larua, lemur. 1552 HULOET, *Abecedarium*. (C.A. p. 321.)

The next mention is in Reginald Scot's polemic, where *Hobgoblin* is individual, and in the past tense.

And know you this by the waie, that heretofore Robin goodfellow and *Hobgoblin* were as terrible, and also as credible to the people, as hags and witches be now. 1584 R. SCOT, *Discoverie of witchcraft*, bk. 7, ch. 2 (1886, p. 105; 1651, p. 97).

Tom thombe, *hob goblin*, Tom tumbler, boneles.
1584 R. SCOT, *Discoverie of witchcraft*, bk. 7, ch. 15 (1886, p. 122; 1651, p. 112).

Hobgoblin appears often in Florio (1598) and Cotgrave (1611).

Fantasma, a ghost, a hag, a robin good-fellow, a *hobgoblin*, a sprite, a iade, the riding hagge, or mare.

1598 FLORIO. (Also s.vv. *phantasma*, *larua*, *scazzambrello*.)
Herbaut. The name of a merrie Diuell, or *Hobgoblin*, that appeared most commonly on horsebacke.

1611 COTGRAVE. (Also s.vv. *esprit folet*, *massoret*.)

In Shakespeare *Hobgoblin* is made individual, and identified with *Puck*, who is likewise made individual :

Thofe that *Hobgoblin* call you, and sweet Pucke,
You do their worke, and they shall haue good lucke.

1623 SHAKESPEARE, *M.N.D.* 2:1 (F¹ p. 148).

Crier *Hob-goblyn*, make the Fairy Oyes.

1623 SHAKESPEARE, *M.W.W.* 2:5. 45 (F¹ p. 59).

A bigger kind there is of them called with us *Hobgoblins* and Robin Good-fellows, that would, in those superstitious times, grind corn for a mess of milk, cut wood, or do any manner of drudgery work.

1621 BURTON, *Anal. of melancholy*, p. 47 (quoted in

1828 T. K[eightley], *Fairy mythology*, 2:110).

Hobgoblins or buggebeares, Bulle-mannen.

1648 HEXHAM.

This Opinion, in the benighted Ages of Popery, when *Hobgoblins* and Sprights were in every City and Town and Village, by every Water and in every Wood, was very common.

1725 BOURNE, *Antiquities of the common people*, ch. 10, in Brand, *Observations on popular antiquities*, p. 108.

The next passage is in imitation of Spenser :

Ne let *Hobgoblin*, ne the Ponk [read *Pouk*] profane
With Shadowy Glare the Light, and mad the bursting Brain.

1757 WM. THOMPSON, *Poems on several occasions*, 1:173
(N. & Q. 2d ser. 7:746).

Hobbogoblin. An apparition, fairy, or spirit. N. 1787 GROSE, *Prov. gloss*.

Hobgoblin is now merely a reminiscent literary word, no longer heard in the rural speech in which it arose.

17. **Hob-gob**, a reduced form of *Hobgoblin*; a riming disyllable.

Hob-gobs.

1886 HOLLAND, *Cheshire gloss.* (E.D.S.), p. 166.
[See HOB-DROSS, after HOB-THRUSH.]

18. **Hob Houlard**, **hob-houlard**, *hobhoulard*, a hobgoblin. This term is like *Hob Goblin*, *hobgoblin* in form and sense. The second element *houlard* may be the same as the provincial English *hullart*, a variant of *hullet*, that is *howlet*, which has variants *ullet*, *ullert*, *owlert*, the same as *owlet*. *Hob Houlard* would therefore mean 'Hob Owl,' a term fit enough for a goblin of the night. Some goblins howld.

Hobgoblin. A ghost, or fiend. Sometimes termed a *Hobhoulard*.

1847 HALLIWELL.

- 19, etc. ***Hob Thurse**, ***hob-thurse**, **hobthurse*, *hobthrush*, etc.

Parallel to *Hob Goblin*, *hobgoblin*, and apparently a little earlier in date, was used, in the same sense, an other name, **Hob Thurse*, later **hob-thurse*, *hob-thurst*, *hob-thrush*, and other forms stated below, written with or without a hyphen. The forms are here for the first time collected and explained.

The original form was a name of two terms, **Hob Thurse*. The first term is *Hob*, the same familiar household name which appears in *Hob Goblin*, *hobgoblin*. The second term, the "surname," is *thurse*, M.E. *thurse*, *thyurse*, A.S. *þyrs*, a giant, a demon. See THURSE in alphabetic place further on. *Thurse* became obsolete, except in a few goblin names, where it underwent considerable variation, **Hob-thurse*, *-thurst*, *-thruss*, *-thrust*, *-thrush*, *-trush*, *-dross*, and in two such names *-trash*, namely, in *Guytrash* and *Malkintrash* (see these).

The forms which **hob-thurse* took are these: (1) **hob-thurse*; with variation of final *-s(e)* to *-st* (excrement *t*), (2) *hob-thurst*; with transposition, (3) *hob-thrust*; with variation of final *-s(e)* to *-sh*, (4) **hob-thursh* (not found in print); with transposition, (5) *hob-thrush*; whence, with alteration of *thr-* to *tr-*, (6) *hob-trush*; with further alteration to *dr-*, (7) *hob-dross*. With an irregular change, due to interference, it also appears as (9) *hob-hurst* (*Hob Hurst*). The historical proofs follow.

20. (1) ***Hob Thurse**, ***hob-thurse**, the supposed original form. Of this, owing, as it seems to me, to the natural absence of record of such homely terms at the time of their appearance, I have found no

examples. In late Middle English, when, as we shal soon see, the term in one of its forms is actually found, it would hav been normally **Hobbe-thyrse*. It would be possible, at the period mentiond, for a variant to arise, **Hobbe-thyrst*, whence the modern *Hob-thurst*, as next mentiond.

21. (2) **Hob Thurst, Hob-thurst, hobthurst**, a variant of *Hob Thurse*, etc. Owing to an early further variation to *Hob-thrust* and *Hob-thrush*, the form *Hob-thurst* is not actually recorded, so far as my quotations go, until 1750, but this late date is certainly a mere accident. The form must hav been in use long before. I suppose it to hav been existent as early as 1489, at which date the earliest instance of the word, in any form, is found, namely, *Hobbe Hyrste*. This form, which other writers hav not mentiond, I assume to be a mistake, in the only place in which it is found (*Paston letters*, ed. 1872, 3 : 362) for **Hobbe Thyrste*. But see HOB HURST, further on.

No instances of *hobthurst* in the plain sense of 'a goblin' appear. All the quotations I hav collected present the deflected sense 'a stupid, clumsy, or grotesque person.'

Both can easily pardon the mistake of this rude writer, nor are at all surprised at it as a novelty, that any ignorant rural *hobthurst* should call the spirit of nature (a thing so much beyond his capacity to judge of) a prodigious hobgoblin. 1682 *Annotations on Glanville*, &c. p. 91 (Latham, *Eng. dict.* 1882, 1 : 1166).

The next mention is in a "dialect story," which tells how —

"o feaw seawer lookt felley, weh o within kibbo he had in his hont, slapt o soart of a wither meazzilt feast mon sitch o thwang oth' scawp, ot aw varra reecht ogen with ;"

who, recovering from the blow —

"startit to his feet . . . un seete oth' black swarfy tyke weh boath neaves, un wautit him o'er into th' gal keer, full o new drink wortching."

Of course, as the reader wil easily conjecture, the man when he emerged was a sight to behold :

. . . 'Ta' [t'a] seen heawth' gobbin wur autert when ot they pood'n him eawt : un whot o *hobthurst* [ed. 1819 *hobthurst*, p. 53; ed. 1862 *Hobthurst*, p. 53] he lookt weh aw that berm obewt him.
1750 COLLIER ("TIM BOBBIN"), *Lanc. dial.* 1823, p. 14.

In recent use the word is defined as "an ungainly dunce," like *gobthurst* mentiond below.

"Theau great *hobthurst*." 1854 BAMFORD, *Dial. of S. Lancashire*, p. 188 (*Lanc. gloss.* E.D.S. 1875, p. 160).

Hobthurst, sb. An ungainly dunce.

1875 NODAL and MILNER, *Lanc. gloss.* (E.D.S.), p. 160.
(With the two quotations above.)

The form *hob-thurst* suggested to some writers (Grose 1787, Holloway 1839) the etymology expressed by the sophisticated forms "Hob o' t'hurst" (Grose), "Hob of T'hurst" (Holloway), that is, as they imagined, 'Hob of the hurst,' 'Hob of the wood,' and the goblin was accordingly set down as "a spirit, supposed to haunt woods only" (Grose), a conjecture turned by Palmer into an historical dogma, "formerly a wood-goblin." Had these writers been aware of the existence of the form *Hob Hurst*, they would probably have considered their explanation proved. But there are difficulties. See further under *HOB HURST*, below.

Hob-Thrust, or rather *Hob of T'hurst*, a spirit supposed to haunt woods only, whence its name *Hob*, Robert, and *Hurst*, a wood. *North*.
1839 HOLLOWAY, *Gen. dict. of provincialisms*.

In the next quotation Holloway completes his sophistication, and changes *Hob-thrust*, in a special application, to *Hob o' t'hurst*. See *HOB THRUSH* below.

Hob o' t'hurst-lice. Millipedes, probably what we call in the South Woodlice from their living in old wood. *North*. 1839 HOLLOWAY, *op. cit.*

22. (3) *Hob Thruss*. This form, M.E. **Hobbe Thrusse*, a variant, with transposition, of *Hob Thurse*, is evidenced by the following entry, where the alphabetic order, as well as the other manuscripts, requires it instead of the form which appears in the text. Compare *Hob-truss*, and *Hob-trush*.

A Thrwme, licium (A).
Hobb Trusse (A *Thrusse*, A), prepes, negocius. A *Thrusche*, prepes (A).
1483 *Cath. Angl.* (E.E.T.S., 1881), p. 387.
Hobb Trusse, hic prepis, hic negocius.
1483 *Cath. Angl.*, quoted by Way, *Prompt. Parv.* 1865, p. 491, note.

23. (4) *Hob Thrust*, *Hob-thrust*, *hobthrust*, a variant of *Hob Thruss*, with the common stop *t*. It is a familiar form in present dialectal use. Compare *HOB THURST*.

Hobthrust, or rather *Hob o' t'hurst*. A spirit supposed to haunt woods only. *N[orth]*. 1787 GROSE, *Prov. gloss.* (additions as in ed. 1790).

As to the false second form see before.

Hobthrust, a local spirit, famous for whimsical pranks. In some farm-houses a cock and bacon are broiled on Fassens Eve (Shrove Tuesday); and if any person neglect to eat heartily of this food, *Hobthrust* is sure to amuse himself at night by cramming him up to the mouth with *bigg-chaff*. According to Grose he is supposed to haunt woods only: *Hob o' t'hurst*. 1825 BROCKETT, *North Country words*, pp. 97, 98.

Hob-thrust, a good-natured goblin who assists servant-maids in their early morning work. . . . Called also *hobthrush*. This is Milton's 'lubber fiend' in *L'Allegro*.

1877 ROSS, STREAD, and HOLDERNESS, *Holderness gloss.* (E.D.S.), p. 76.

Hob Thrust, a satyr, goblin; a being only half human. When a man boasts of being a good workman, as of the great number of things he can make in a day, someone will say, 'Ah, tha can mak' 'em faster nor *Hob Thrust* can throw shoes out o' t' window.'

1891 ADDY, *Suppl. to Sheffield gloss.* (E.D.S.), p. 29.

The added sense 'a stupid fellow,' parallel to *hobthurst* in a like sense (see before), is indicated by the use of *hobthrust* in one version of the quotation from Collier under HOB-THURST, and by the obvious sophistication *gobthrust* "a stupid fellow" (1847 Halliwell).

24. (5) **Hob Thrush, Hob-thrush, hobthrush**, a variant of *Hob Thruss*, with the common weakening of *-ss* to *-sh*. It is also found in present dialectal use. The form *thrush* itself is more than four hundred years old. See THRUSH.

Loup-garou: m. A mankind Wolfe . . . also a Hobgoblin, *Hob-thrush*, Robin-good-fellow; also a night-walker or flie-light; one that's never feene but by Owle-light. 1611 COTGRAVE.

Lutin: m. A Goblin, Robin-good-fellow, *Hob-thrush*; a spirit which plays reakes in mens houses anights. 1611 COTGRAVE.

If he be no *hob-thrush*, nor no Robin Goodfellow, I could finde with all my heart to sip up a sillybub with him.

1640 *Two Lancashire lovers*, p. 222. (H.)

Hobthrush. An hobgoblin, called fometimes Robin Goodfellow. *North*. See *Hobthrust*. 1790 GROSE, *Prov. gloss.* (Not in first ed. 1787.)

A Yorkshire Hob or *Hob-thrush*.

1879 HENDERSON, *Folklore of northern counties*, p. 264. (quoted in Northall, *Eng. folk-rhymes*, p. 179). (See the full quotation under *Hob*.)

Hobthrush, a local boggle. "The *hobthrush* of Elsdon Moat" was a browney or sprite who performed drudgery of all kinds during the night season. 1893 HESLOP, *Northumberland words* (E.D.S.), 2: 381.

Hob-thrush-louse, Millepes. 1828 [CARR], *Craven gloss*. 1: 230.

The millipes is called the *Hob-thrush-louse*.

1842 HALLIWELL. (See quotation 1839 Holloway, above.)

25. (6) **Hob Truss**. This is a further variant of *Hob Thurse*, being *Hob Thruss* with *thr-* reduced to *-tr*. While in the entry to be quoted the alphabetic order requires *Hobb Thrusse*, there is reason to believ that the *Hobb Trusse* which appears was a genuin variant, tho not originally so written in this place. Compare HOBTRUSH and HOB-DROSS.

Hobb Trusse (A *Thrusse*, A), prepes, negocius.

A *Thrusche*, prepes (A). 1483 *Cath. Angl.* (E.E.T.S., 1881), p. 387.

26. (7) **Hob-trush, hobtrush.** An other existent dialectal form.

Hobtrush, a word occurring in the designations *Hobtrush* or *Obtrush* Rook (a tumulus on the Farndale Moors), and *Hobtrush Hob*, a being once held to frequent a certain cave in the Mulgrave Woods, and wont to be addressed, and to reply, as follows:—

"*Hob-trush* Hob! Where is thou?"

"Ah's tying on mah left-fuit shoe;

An' ah'll be wiv thee — Noo!"

1867 ATKINSON, *Gloss. Cleveland dial.* p. 263.

Obtrush Rook, as well as Hob Hole and the cave at Mulgrave, is distinctly said to have been 'haunted by the goblin' [etc.],

1867 ATKINSON, *Gloss. Cleveland dial.* p. 262.

27. (8) **Hob-dross.** This is the form the word took, as it seems, in the memory of an aged countryman:

Hob-dross, s. a kind of elf, fairy or boggart. John Morrell, an old man, who formerly used to live at Morley on the borders of Lindow Common, but who has been dead many years, used to profess considerable knowledge of the ways of these supernatural beings. He said there were different kinds, having different habits. Some were called *Hob-drosses*, others *Hob-gobs*. There is a lane in Mobblerly called Hobcroft Lane, and several adjacent fields called the Hobcrofts. These he said received their name from being the scene of the exploits of a noted *Hob-dross*.

1886 HOLLAND, *Cheshire gloss.* (E.D.S.), p. 166.

28. (9) **Hob Hurst, Hob-hurst.** This form I find in only two passages, three hundred and seventy-two years apart. It is best to cite them before entering upon an explanation of the form of the name they present.

The first passage has not been noticed heretofore. It is of date 1489.

An insurrection broke out in April, 1489, in the North of England. William Paston shortly after wrote to Sir John Paston, giving an account of the insurrection, and inclosing a copy of a proclamation the rebels had issued, as follows:

[The rebels' proclamation:] "To be knowyn in all the northe partes of England, to every lorde, knyght, esquier, gentylman, and yeman that they schal be redy in ther defensable aray, in the est parte, on Tuysday next comyng, on Aldyrton More, and in the west parte on Gateley More, the same day, upon peyne of losyng of ther goodes and bodies, for to geynstonde suche persons as is abowtward for to dystroy owre suffereyn Lorde the Kynge and the Comowns of Engeland, for suche unlawfull poyntes as Seynt Thomas of Cauntyrbery dyed for; and thys to be fulfilled and kept by every ylke comenere upon peyn of dethe."

To which William Paston adds:

And thys is in the name of Mayster *Hobbe Hyrste*, Robyn Godfelaws brodyr he is, as I trow.

1489 (May) WILLIAM PASTON, in *Paston letters* (1872), 3: 362.

This letter is not in Fenn's edition (1787-9), but is printed by Gairdner (1872) for the first time.

The next mention of *Hob Hurst* is in the year 1861:

Mr. Bateman opened a circular tumulus on Baslow Moor called '*Hob Hurst's* house.' It was a very interesting one. He says: 'In the popular name given to the barrow we have an indirect testimony to its great antiquity, as *Hobhurst's* house signifies the abode of an unearthly or supernatural being, accustomed to haunt woods and other solitary places, respecting whom many traditions yet linger in remote villages. *Ten Years' Diggings* (1861), p. 87.

1888 ADDY, *Sheffield gloss.* (E.D.S.) p. 109.

The form *Hob Hurst* presents difficulties. Tho it is found in M.E. (as *Hobbe Hyrste*), at a date only six years later than my earliest example of the word in any form (which is *Hobb T[h]russe*, found in the year 1483), it implies a meaning which the word has never possessed. The second element of *Hob-Hurst* appears to be M.E. *hurst*, *hyrst*, mod. E. *hurst*, a wood. If so, the original form must have been **Hobbe of the Hurst*, or **Hobbe atte Hurst*, after the fashion of the recorded names *Simon de la Hirst*, *William de la Hurst*, *John de Herst*, *John atte Hurst* (*Bardsley, Eng. surnames*, 1875, p. 561, 564). It would have been possible for **Hobbe of the hurst* to have become reduced to **Hobbe o' the Hurst* and to **Hobbe Hurst*, even at the early date mentioned. Indeed, as I have shown, Grose (1787) and others explained the modern form *Hobthurst* as *Hob o' th' hurst*, and so defined it as a goblin haunting woods. Had they known of the late M.E. form *Hobbe Hyrste*, they would have skipt like the little hills for joy. It would have seemed a confirmation of their theory.

But the goblin was not a goblin of the woods. There is nothing in the stories about him that specially associates him with woods. He was a goblin of the house and of the neighboring fields and lanes. Moreover, the M.E. *hurst* was not very common, and it scarcely entered into folk-speech. Further, this explanation of *-hurst*, tho it may seem to suit the forms *hob-thurst*, *hob-thrust*, does not apply at all to the forms with *-thrush*, *-trush*, *-truss*, *-dross*, and to the other words in which the word enters, namely *Guytrash* and *Malkintrash*, where *-trash* is certainly identical with the terminal element of *Hobtrush*, *Hobthrush*.

I would explain the M.E. *Hobbe Hyrste*, which occurs only once, as either a mere scribal error for **Hobbe Thyrste*, or else the result of a little popular etymology, which analyzed **Hobbe Thyrste* as *Hobbe o' th' hyrste*, which last form would naturally, after the analogy of other

names, fall to *Hobbe Hyrste*. It is worthy of note that the only quotations for *Hob Hurst* which I have been able to find, are one of the very earliest instances of the name in any form (1489) and one of the very latest (1861). The absence of intermediate proof seems to justify the supposition that the isolated early instance is a mistake, a scribal slip, and the isolated recent instance, another mistake, a piece of popular etymology associating the name with *hurst* or the surname *Hurst*.

29. **Hob in the well.** I make no doubt that this was a name given to a spirit whose voice was supposed to be heard in a well. *Hob over the wall* is of similar locative import. But I find *Hob in the well* only as the name or description of a tavern sign.

Hob in the well . . . [is a sign] at Port street, Lynn.
1866 LARWOOD and HOTTEN, *Hist. of Signboards*, p. 79.

Other spirits "in the well" were called *Jenny Green-teeth* and *Nelly Long-arms*. See these. For further notice of hobs and goblins in wells and caves, see *Hob's cave* and *Hob-hole* under **HOB**, and *Thurse-pit*, *Thurse-well*, under **THURSE**. See also **DOB**.

30. **Hob over the wall** is an early name for a concealed spirit, perceived only by his voice. In the "Towneley Mysteries," Cain, hearing the voice of the Deity, says, in the manner of such plays:

Whi, who is that *Hob over the walle*?
We, who was that that piped so smalle?
Com go we hens, for perels alle;
God is out of hys wit.

c 1450 *Towneley Myst.* (Surtees soc. 1836), p. 15.

31. **Hob with a lantern**, another name for *Jack with a lantern* or *Will with a wisp*. See these names.

With all these names there are variations of the preposition and the article. *Hob with a lantern* is found rarely, **Hob of the lantern* not at all. One or the other or both of these forms appear variously reduced *Hobby-lantern*, *Hobbady-lantern*, *Hobbady's lantern*, *Hob-lantern* (*lanthorn*, *lantarn*).

Hob is the same familiar household name, used like *Jack* or *Will* in the other names for the ignis fatuus. All are regarded as imps of mischief.

Hobby Lantarn. *Hob with a Lantern* — Jack a lantern — Will with a wisp — in other words. 1823 MOOR, *Suffolk words*, p. 172.

32. **Hobbady-lantern.** This represents either *Hob with a lantern* or **Hob with the lantern*, or possibly **Hob of the lantern* (*with a, with the > wi' the, with 'e > 'ithe > -ady*).

Hobbady-lantern, the ignis fatuus or Will-o-th'-wisp.
1895 SALISBURY, *S. E. Worcestershire gloss.* (E.D.S.), p. 17.

33. **Hobbady's lantern.** This is an artificial possessiv form of *Hobbady lantern*. I find it spelt *Hobbedy's lantern*.

Hobbedy's lantern, n. Ignis fatuus.
1882 Mrs. CHAMBERLAIN, *West Worcestershire words* (E.D.S.), p. 15.
Hobbedy's-lantern, n. Will-o'-the-wisp.
1884 LAWSON, *Upton-on-Severn words* (E.D.S.), p. 19.

34. **Hobby-lantern**, also written *Hobby-lantan* and *Hobby-lanthorn*; the same as *Hob with a lantern* or **Hob of the lantern*— of which, like *Hob-lantern* below, it is a reduced form.

Hobby Lantan. *Hob with a lantern*— Jack a lantern— Will with a wisp— in other words. 1823 MOOR, *Suffolk words*, p. 172.
Hobby-lanthorn, s. a will-o' the-wisp; from its motion, as if it were a lanthorn ambling and curvetting on the back of a *hobby*.
1830 FORBY, *Vocab. of East Anglia*, 2: 162.
Hobby-lanthorn. An ignis fatuus. Also termed a *Hob-lantern*. Var. dial.
1846 HALLIWELL.

35. **Hob-lantern**, the same as *Hob with a lantern* or *Hobby-lantern*, of which name it is a reduced form.

Hob-lantern, a Will-with-a-wisp; an ignis fatuus.
1825 BRITTON, *Beauties of Wiltshire, gloss.* (E.D.S., 1879), p. 38.
Hob-lantern, a Will-o'-the-Wisp, a Jack-o'-lantern. AK[erman, 1842].
1883 COPE, *Hampshire gloss.* (E.D.S.), p. 44.

36. **Hoberdidance** occurs in Harsnet's "Declaration of egregious popish impostures" (1603) as the name of a devil. Shakespeare adopted the name as *Hobbididance* and also as *Hopdance*. It seems possible that the original form was **Hob of the dance*, then *Hob o' the dance*. Compare *Hobbady-lantern* for **Hob of the lantern* or *Hob with a lantern*. *Hoberdidance* may show, initially, some confusion with *hoberdehoy*, now *hobbledehoy*. But we are not to look for precision in such names; and *Hoberdidance* must stand for the present as the nominal original.

Hoberdidance. 1603 HARSNET, *Declaration of egregious popish impostures*, ch. 10 (in *N. & Q.* 1859, 2d ser. 7: 144).
Hobbididance, prince of dumbness. 1623 SHAKESPEARE, *Lear*, 4: 1.
Hop-dance cries in Tom's belly for two white herring.
1623 SHAKESPEARE, *Lear*, 3: 6. (Not in F¹ p. 299.)

37. **Hodge Poker**, a goblin of perisht fame. See **POKER**. *Hodge Poker* and *Tom Poker* wer applied as "personal" names to individual goblins, and wer then extended to denote any goblin of the kind. The names thus become practically synonymous with *Hob Goblin*, *Robin Goodfellow* and similar names, which ar of the same etymological pattern.

Folletto, a little foole, a little, vaine, fottish foolish fellow. Also a spirit, a hag, a hobgoblin, a robin-goodfellowe, a *hodge-poker*, an elfe.

1598 FLORIO.

Follétto, a hobgoblin, an elfe, a Robin-good-fellow, a *hodge poker*. Also a little foole, or a paire of bellowes.

1611 FLORIO.

Fistolo, a hobgoblin, a hag, a sprite, a robin-goodfellow, a *hodge-pocher* [read *pocher*?].

1598 FLORIO.

Fistolo, a Hag, a Sprite, a Hobgoblin, a Robin-good-fellow, a *Hodgepocher* [read *pocher*?], vsed vulgarly for any euill thing.

1611 FLORIO.

38. **Imp**, in the sense of 'a young devil,' by which right it enters into this review, is short for *imp of Satan* or *imp of the devil*, meaning 'an offshoot,' that is, 'offspring' 'of Satan' or 'of the devil.' *Imp* meant at first 'a graft,' and hence 'an offshoot,' 'a young tree,' hence 'offspring,' 'a child'; ME. *impe*, *ympe*, etc. The etymology is wel known.

Dwarfes, giants, *imps*.

1584 R. SCOT, *Discoverie of witchcraft*, bk. 7, ch. 15 (1886, p. 122).

In the next two quotations *imp* appears in the light in which he is commonly regarded, and in which the name is used in our title — a "mischievous imp," "a very devil for mischief, yet not an ill-natured devil, either."

"And tell me," said Tressilian, "why you use me thus, thou mischievous *imp*?"

1821 SCOTT, *Kenilworth*, ch. 10 (1863, p. 86).

"This, then, was the meaning of the little *imp*'s token which he promised us. . . . 'Tis a very devil for mischief, yet not an ill-natured devil either."

1821 SCOTT, *Kenilworth*, ch. 11 (1863, p. 94).

"Either Flibbertigibbet," answered Wayland Smith, "or else an *imp of the devil* in good earnest."

1821 SCOTT, *Kenilworth*, ch. 24 (1863, p. 214).

I think the notion was, that her own child would stand fire, but an *imp* would either die, to all appearance, or be spirited away.

1865 HUNT, *Pop. romances of the west of England* (1871), p. 94.

In the next quotation the *imp* is very "mischievous" indeed. He is tormenting the wicked in hel — on the painted windows of a church.

And above that's a wite figur pitchin eadmost down a red devul's back, and e's got is red arms round the legs, and ther's is wite mouth and hyes and all the rest of is body's red — and ther's a *himp* a drawin up be'ind, you zee zir.

c 1868 *The old clerk's description of Fairford church windows* (in *Legends, tales, and songs . . . of Gloucestershire*, pp. 32, 33).

Imp, sb. always used in a bad sense.

1883 EASTHER, *Gloss. Almond-bury and Huddersfield* (E.D.S.), p. 69.

39. (1) **Jack with the lantern.** This is the earliest in order of time, as far as my quotations show, of the numerous names for the ignis fatuus which begin with *Jack* and end with *lantern*, and which mean 'the little imp or goblin called Jack, who goes about in the twilight or the dark with a lantern to delude unwary travelers.' He is also called *Hob with a lantern*, *Jack of the wad*, *Kit with the candlestick*, *Kitty with the wisp*, and *Will with the wisp*, in many variations of these names. He is also known as *Jemmy Burty*, and he has sisters called *Jenny with the lantern*, *Peggy-lantern*, and *Joan in the wad*. The earliest of these names in my quotations is *Kit with the candlestick*.

The forms with *Jack* are stated below in alphabetic order, with some adjustments to superior ends. The quotations, with those under the other names mentioned, present a curious history of the notions connected with the names. I let them tell their own tale.

Jack with the lantern does not occur, in any form, so far as I have noticed, in Florio (1598 and 1611), Cotgrave (1611), Sherwood (1632), Howell (1660), or in any previous dictionary. Hexham (1648) evidently does not know the name. It is not in his English part, and in his Dutch part he translates without recognizing a special English name for the light:

Dwaes-licht, ofte *stal-licht*. A Light in the night that mis-leads one.
1648 HEXHAM, *Netherdutch and Eng. dict.*

The earliest mention of *Jack with the lantern* which I have found is of the year 1663.

Evening. I am an Evening dark as Night,
Jack-with-the Lantern bring a Light.
Jack. Whither, whither, whither? [*Within*]
Evening. Hither, hither, hither.
Jack. Thou art some pratling Eccho, of my making.
Evening. Thou art a foolish Fire, by thy mistaking:
I am the Evening that creates thee.
Enter Jack in a black Suit border'd with Glow-worms, a Coronet of Shaded Beams on his head, over it a Paper Lantern with a Candle in 't.
Jack. My Lantern and my Candle waits thee.
1663 STAPYLTON, *The Slighted Maid*, act 3 (1663, p. 48) (in Arber's reprint (1868) of *The Rehearsal* (1672), p. 42, 43).

Jack with the lantern seems to have been soon displaced by the later forms. The entry in Halliwell evidently refers to some earlier passage.

Jack with the lanthorn, an ignis fatuus.

1847 HALLIWELL.

40. (2) *Jack with a lantern*, an other form of *Jack with the lantern*. As *with the* would easily fall to *wi' the*, pronounced, in the position it holds, the same as *with a*, the two forms may be regarded as identical. On grounds of idiom, as well as of date, the form *with the* in all these names is to be regarded as older.

Jack with a Lanthorn, a Meteor, Ignis fatuus.

1681 ROBERTSON, *Phraseologia generalis*, p. 752.

Jack with a Lanteru, Feu folet.

1690 MIEGE, *Short French dict.*

Het Dwaal-licht, an Erroneous light, ignis fatuus, — *Jack with a lanthorn*.

. . . De Stalkaers, *Jack with a lanthorn*, will with a wisp.

1691 SEWELL, *Dutch-Eng. dict.* p. 76. . . . 372.

Jack with a lantern, een Dwaal-licht, Italkaers.

1691 SEWEL, *Eng.-Dutch dict.* p. 241 (same, 1727, p. 220).

Jack with a Lantern, Ignis fatuus.

1708 COLES, *Eng. Lat. dict.*

Jack with a Lanthorn, a kind of fiery Meteor.

1708 KERSEY, *Gen. Eng. dict.*

He has played *Jack with a lantern*, he has led us about like an ignis fatuus, by which travellers are decoyed into the mire.

1765 JOHNSON, Notes on Shakespeare's *Tempest* (Latham, 1882, 2: 4).

Of the Phenomenon, vulgarly called *Will* or *Kitty with the Wisp*, or *Jack with a Lanthorn*. This appearance, called in Latin, *Ignis fatuus*, has long been an article in the Catalogue of popular Superstitions. It is said to be chiefly seen in Summer Nights, frequenting Meadows, Marshes and other Moist Places. — It has been thought by some to arise from a viscus Exhalation, which being kindled in the Air, reflects a Sort of thin Flame in the Dark without any sensible Heat. It is often found flying along Rivers and Hedges, because, as it is conjectured, it meets there with a Stream of Air to direct it.

1777 BRAND, *Observations on popular antiquities*, p. 369.

Jack with [misprinted *wick*]-*a-lantern* (or *Will-with-a-wisp*), luz falsa que engaña los caminantes, fuerte de meteoro, que se llama fuego errante, ò fuego fatuo. 1786 BARETTI, *Dict. Eng. and Span.* p. 283.

41. (3) *Jack in the lantern*, also *Jack in the lanthorn*, and *Jack i' the lantern*. This can not be an original name. There is "no sense in it." It must be a misrendering of *Jack with the lantern*, as *Jack in a lantern* of *Jack with a lantern*. The words *with the*, reduced to *wi' the*, could and did easily run into *'i' the*, which would then as easily be rendered *in the*.

Jack-in-the-Lanthorn and *Joan-in-the-Wad*, s. The meteor usually called a *Will with the Wisp*. The existence of this Phenomenon has often been doubted: the late Dr. Darwin disbelieved in its reality altogether. Although conversant with marshy and boggy districts of the kingdom, I have never seen it. [etc.] 1825 JENNINGS, *Somerset gloss.*, p. 49.

Jack-i'-the lantern or *Jack-a-t-wad*, s. an ignis fatuus.

1837 PALMER, *Devonshire gloss.*, p. 57.

42. (4) *Jack in a lantern*. This appears in the records before *Jack in the lantern*, but must be a variant of it. It is rare.

Feu folet, Ignis fatuus, Will with a wisp or *Jack in a Lanthorn*.

1690 MIEGE, *Short French dict.*

In the English-French part Miege has *Jack with a lantern*.

43. (5) **Jack of the lantern.** This is given as the source of the reduced forms *Jack o' lantern* or *Jack a lantern*, but I find no original examples of the full form. That it existed is indicated not only by the reduced forms just mentiond, but by the parallel forms *Jack of the wad* and *Will of the wisp*.

44. (6) **Jack o' lantern, Jack a lantern,** the common short form for *Jack of the lantern* or *Jack with the lantern*.

Plenty of inflammable sulphureous matter in the air, such as *ignes fatui*, or *jack-a-lanterns*, and the meteors which are called falling stars.
1750 STEPHEN HALES, *On earthquakes*, p. 10. (Latham, 1882, 2:4.)

There is a similar negro notion of the Will of the wisp, a survival of the earlier horrors, or a mixture of superstitions.

A popular legend giving the origin of the *jack-o'-lantern* in Wales deals with the idea of a stupid devil. [The legend follows.]

1880 SIKES, *British goblins*, p. 204.

Jack o' Lantern. Ignis fatuus, the pisky Puck.

1880 COUCH, *East Cornwall gloss.* (E.D.S.), p. 89.

Jack-a-lantern, the ignis fatuus.

1881 SMITH, *Isle of Wight words* (E.D.S.), p. 16.

Jack-o'-lantern, a will-o'-the wisp. See *Hob lantern*.

1883 COVE, *Hampshire gloss.* (E.D.S.), p. 47.

The intelligence attributed to Jack a lantern is wel illustrated in the following story, which tels how he was offerd half a crown and a leg of mutton to reverse his usual habits and help a lost traveler on his way :

Jack-a-lantern, sb. Ignis fatuus. This I believe to be the only name known in the district. The phenomenon only occurs in certain parts of the boggy moorland of Brendon Hill and the Exmoor district. It is said that a farmer once crossing Dunkery from Porlock to Cutcombe, and having a leg of mutton with him, was benighted. He saw a *Jack-a-lantern* and was heard to cry out while following the light, "Man a lost! man a lost! Half-a-crown and a leg a mutton to show un the way to Cutcombe!" 1886 ELWORTHY, *West Somerset words* (E.D.S.), p. 375.

45. (7) **Jack the lantern.** This is a short form for *Jack of* or *with the lantern*.

Jack-the-lantern. Joan-the-wad [etc.].

1880 Miss COURTNEY, *West Cornwall gloss.* (E.D.S.), p. 31.

(See full quot. under *Joan-the-wad*.)

46. (8) **Jacky-lantern.** This is an Irish "home-rule" version of *Jack a lantern*.

Well, sir, the heart was sinking in me, and I was giving myself up, when, as good luck would have it, I saw a light. 'Maybe,' said I, 'my good fellow, you are only a *jacky lanthorn*, and want to bog me and Modde-raroo (his horse). But I looked at the light hard, and I thought it was too study (steady) for a *jacky lanthorn*.

1825 CROKER, *Fairy legends and traditions of the south of Ireland* (1862), p. 286.

47. (9) *Jack-me-lantern*. Other forms ar *Jack-me-lantiun*, *Jacky-ma-lantun*, etc. All ar perversions of *Jack of the lantern*, or of one of the other forms before mentiond. *Jack-me-lantern* is found in the folklore of the southern negroes, as the name of a goblin on whose hed they accumulate the approved horrors.

The negroes of the southern seaboard states of America invest this goblin with an exaggeration of the horrible peculiarly their own. They call it *Jack-muh-lantern*, and describe it as a hideous creature five feet in height, with goggle-eyes and huge mouth, its body covered with long hair, and which goes leaping and bounding through the air like a gigantic grasshopper. This frightful apparition is stronger than any man, and swifter than any horse, and compels its victims to follow it into the swamps, where it leaves them to die.

1880 SIKES, *British goblins*, p. 18.

Jack-me-lantern, like other bogies, can be charmd off by turning one's coat inside out. This is one of the "charms of simplicity."

"Hey!" exclaimed Daddy Jack, "tu'n coat no fer skeer dead ghos'. 'E skeer dem *Jack-me-Lantun*. One tam I is bin-a mek me way troo t'ick swamp . . . I look, dey de *Jack-me-Lantun* mekkin 'e way troo de bush; 'e comin' stret by me. 'E light git close un close . . . Da' *Jack-me-Lantun*, 'e git-a high, 'e git-a low, 'e come close. Dun I t'ink I bin-a yeddy ole folks talk t'un you' coat-sleef wun da *Jack-me-Lantun* is bin run you . . . *Jack-me-Lantun*, 'e see dis, 'e lif' up, 'e say 'Phew!' 'E done gone!"

1881 J. C. HARRIS, *Nights with Uncle Remus* (1894), p. 160.

We ar even told why the spirit carries a lantern. He is looking for his money :

"I year tell," continued Aunt Tempy . . . "dat dish yer *Jacky-ma-Lantun* is a sho nuff sperit. Sperits aint gwine to walk un walk less'n dey got sump'n n'er on der min', un I year tell dat dish yer *Jacky-ma-Lantun* is 'casioned by a man w'at got kilt. Folks kilt 'im un tuck his money, un now his ha'nt done gone un got a light fer to hunt up whar his money is.

1881 *Id.*, p. 160.

48. *Jack of the wad* is an other name of *Jack of the lantern* or *Will of the wisp*. A wad is a wisp (H. p. 912). Compare *Joan in the wad*.

Jack of the wad, an ignis fatuus.

1847 HALLIWELL.

But this full form is not common. It is reduced to the form in the next article.

49. *Jack o' t' wad* is found, spelt *Jacketawad* (1746), *Jacket-a-wad* (1787), *Jack-a-t-wad* (1837).

Jacketawad, an Ignis Fatuus.

1746 *Exmoor Vocabulary* in *Gent. Mag.* p. 405-408.

Jacket-a-wad. An ignis fatuus. Exm.

1787 GROSE, *Prov. gloss.*

Jack-i-the-lantern or *Jack-a-t-wad*, s. ignis fatuus. The latter term from *Wad*, Belg. or *Vadum*, Lat. a swamp or ford.

1837 PALMER, *Devonshire gloss.*, p. 57.

The name *Jack* in the northern form *Jock* reappears in an other name of an other kind of exhalation, *Jock-startle-a-stobie*.

Jock-startle-a-stobie, s. The exhalations arising from the ground during warm weather, Roxb.; *Summercouts*, synon., S.B.; evidently a compound which has had some ludicrous origin. 1825 JAMIESON (1880, 2: 703).

An other light thus lightly named as *Jack*, is the light of the sun reflected from the water upon the ceiling of a room. It is cald in south east Worcestershire *Jack-a-makin' pancakes*. The splashes of light on the ceiling look like pancakes—and go, as we say, “like hot cakes.”

Jack-a-makin'-pan-cakes, the reflected sunlight thrown upon the ceiling from the surface of water, &c.
1894 SALISBURY, *Southeast Worcestershire words* (E.D.S.), p. 19.

A similar light reflected from a mirror or a piece of bright tin, as by thoughtful boys in school, is cald in Northumberland *Jack-o'-lattin*, as if referring to the sheet metal known as *lattin*. But this is a guise of *Jack-o'-lantern*.

Jack o' lattin, a bright spot of reflected light, such as is produced by a small mirror or a tin or “lattin” reflector.
1893 HESLOP, *Northumberland words* (E.D.S.), 2: 404.

50. *Jemmy Burty*, an other name for the ignis fatuus or *Jack with the lantern*.

I suppose *Burty* is a diminutiv of the dialectal *burt* (M.E. *berht*, A.S. *beorht*) for *bright*. ‘Jemmy Bright’ would be clear enough.

Jemmy-Burty. An ignis fatuus. Cambr. 1847 HALLIWELL.

51. *Jenny Green-teeth*, in the vernacular *Jinny Green-teeth*, is the pretty name of a female goblin who inhabits wells or ponds. She is one of the very few female goblins who hav compeld a recognition of their right to be as “free” and as frightful as male goblins. Among other champions of the sex who hav forced an acknowledgment of their being equally disagreeable as “the men” is Miss Nelly Long-arms. See her. *Jenny* with the lantern, *Kitty* with the wisp, and *Joan* in the wad, ar indeed mischievous damsels, but they ar fair to look upon, and hav no voracity.

Jinny Green-teeth, a ghost or boggart haunting wells or ponds. Often used as a threat or warning to children to prevent them going near the water, lest “Jinny Green-teeth” should have them. See also NELLY LONG ARMS. 1836 HOLLAND, *Cheshire gloss*. (E.D.S.), p. 182.

Jinny Green-teeth [etc., much as in Holland, above].
1887 DARLINGTON, *Folk-speech of South Cheshire* (E.D.S.), p. 233.

It must be acknowledged that Jenny Green-teeth's surname becomes less uninviting when one recognizes in it an allusion to the mossy brink of a well, or the verdurous edge of a pond.

52. **Jenny with the lantern**, a feminin name for the spirit commonly called *Jack with the lantern*.

Jenny wi' the lantern, the will-o'-the-wisp. Also called *Kitty-wi'-the-wisp*.
1893 HESLOP, *Northumberland words* (E.D.S.), 2:407.

53. (1) **Joan in the wad**, a name intended as the feminin counterpart of *Jack of the wad*, which is equivalent to *Jack of the lantern*, and *Will of the wisp*. But as in *Jack in the lantern* (which see), the *in* should be *of* or *with*. How this deceiving spirit came to have a feminin name is distantly suggested in my remarks on Jenny Green-teeth and Nelly Long-arms.

Jack-in-the-Lantern, and *Joan-in-the-Wad*, s. The meteor usually called a Will with the Wisp. [A note follows—see quot. under JACK IN THE LANTERN.]
1825 JENNINGS, *Somerset gloss.*, p. 49.

54. (2) **Joan the wad**. This is merely a reduction of *Joan in the wad* as *Jack the lantern* is of *Jack of the lantern*.

Joan the Wad, the name of an elf or pisky.
1880 COUCH, *East Cornwall gloss.* (E.D.S.), p. 89.

The "elf or pisky" is the elf of the wandering light.

55. (1) **Kit with the candlestick**. This is the full form of an other name for the rural meteor called learnedly *ignis fatuus*. In the earliest instance I have found it is *Kit with the canstick*, and in other cases it is *Kit in the candlestick*. In later use I find *Kit of the candlestick*, and *Kitty candlestick*, as well as an other name with *Kitty*, namely *Kitty with the wisp*. See below.

Kit with the canstick occurs in Reginald Scot's enumeration of "bugs . . . bull-beggars, spirits, witches, urchens, elves," etc.

Kit with the canstick . . . Robin good-fellowe . . . the man in the oke . . .
1584 R. SCOT. *Discoverie of witchcraft*, bk. 7, ch. 15 (1886, p. 122).
Kit-with-the-Candlestick.

1865, cited in Thoms, *Three Notelets on Shakespeare*,
1865, p. 80 (Britten, cited below).

56. (2) **Kit in the candlestick**. This is a modern form, with *in* for *with*, as with *Jack in the lantern*, etc.

Kit-in-the-candlestick, the Will-o'-the-wisp; *Ignis fatuus*.—Wise (1871).
1883 COPE, *Hampshire gloss.* (E.D.S.), p. 50.

57. (3) **Kit of the candlestick**, the same as *Kit with the candlestick*.

Ignis fatuus, called by the vulgar *Kit of the Candlestick*, is not very rare on our downes about Michaelmas.

a 1697 AUBREY, *Nat. hist. of Wilts* (1844), p. 17. (In Britten's ed. of Aubrey's *Remaines of Gentilisme and Judaisme* (Folklore soc., 1881), p. 243.)

58. (4) **Kitty candlestick**. This is a modern form, historically a reduction of *Kit of the candlestick*, but practically a substitution therefor, with the name *Kitty*, now feminine, for *Kit*.

Kitty candlestick. Ignis fatuus, Will-o'-the-wisp. — *Kit of the Candlestick* (Aubrey's *Nat. Hist. Wilts*, p. 17, ed. Brit.). — S. W. Deverill.

1893 DARTNELL and GODDARD, *Wiltshire words* (E.D.S.), p. 89.

59. **Kitty with the wisp**. In origin this must be regarded as a diminutiv form of the name **Kit with the wisp*, which I hav not found. It is the same sprite called *Kit with the candlestick* or *Will with the wisp*. *Kitty* in this name is a diminutiv of *Kit*, the short of *Christopher*, but in present use it is clearly regarded as the feminine name, used, like *Kit* itself, as a diminutiv of *Kate* for *Katerine*, *Katherine*. *Kit* was also once used as a diminutiv of *Christian*, a feminine name (c 1553 Udall, *Roister Doister*, repr. Arber, 1869, p. 64).

Of the phenomenon, vulgarly called *Will* or *Kitty with the Wisp*, or *Jack with a Lanthorn*. [See full quot. under JACK WITH A LANTERN.]

1777 BRAND, *Observations on Popular Antiquities*, p. 369.

These vulgar Names are undoubtedly derived from its Appearance, as if Will, Jack or *Kit*, some Country Fellows, were going about with *Straw-Torches* in their Hands.

1777 BRAND, *l.c.*

Kitty wi' the wisp, the will-o'-the-wisp. Also called *Jenny-wi'-the-lantern*.

1894 HESLOP, *Northumbrian words* (E.D.S.), 2: 428.

60. **Lob**, the "Christian" name of a goblin.

Lob, as the name of a clumsy fellow, has been regarded as a particular use of *lob*, "a very large lump" (Halliwell, p. 525); but it may be derived, like *Dob*, from *Old Hob* — *Old Hob* giving *Dob*, *Ol' Hob* giving *Lob*. Certain it is that we find *Lob* used just like *Hob*, as a personal name, as a common appellation for a country clown, and as the "Christian" name of a rustic sprite. And *Dobby* has like uses; see before.

In the following passage *Lob* takes from its context something of all three senses:

Farewell thou *Lob of spirits*, Ile be gon.

1623 SHAKESPEARE, *M.N.D.* 2: 1 (F¹ p. 148).

Lob as the name of a sprite appears with reference to *Lob Lie-by-the-fire*. See the next entry.

"It's *Lob Lie by the fire*:" . . . The cowherd . . . had seen *Lob* fetching straw for the cowhouse. "A great, rough black fellow," said he, and he certainly grew bigger and rougher and blacker every time the cowherd told the story.

1873 Mrs. J. H. EWING, *Lob Lie-by-the-fire; or, the Luck of Lingborough* (S.P.C.K. n. d.), p. 61.

61. **Lob Lie-by-the-fire** is the name of a goodnatured goblin of the hearth. See **LOB** before.

Lob Lie-by-the-fire — the Lubber-fiend, as Milton calls him — is a rough kind of Brownie or House Elf, supposed to haunt some north-country homesteads, where he does the work of the farm labourers. . . . It was said that a *Lob Lie-by-the-fire* once haunted the little old Hall at Lingborough.

1873 Mrs. J. H. EWING, *Lob Lie-by-the-fire; or, the Luck of Lingborough* (S.P.C.K. n. d.), p. 5. [See also p. 30.]

62. **Malkin**, the name of a devil. *Malkin*, also *Maukin*, *Mawkin*, is a diminutiv of *Mal*, *Mall*, now *Moll*, for *Mary*. It is used as a common appellativ of a slattern, and of a scarecrow. *Malkin* enters the goblin catalog as the name of a devil in Harsnet's book (1603), and in Middleton's *Witch* (1627); and *Grimalkin*, a fiend in feline form, is of the same company. It also occurs in goblin guise in *Malkintrash*. See this below.

Malkin, my sweet spirit, and I.

1627 MIDDLETON, *Witch* (1778), 3:2. (Nares.)

63. **Malkintrash**, defined by Halliwell as "one in a dismal-looking dress" must be literally 'Moll Goblin,' a sister of **HOB GOBLIN** or **HOB THRUSH**, and a cousin of **GUYTRASH**. The element *-trash* is the same as **TRASH**, **TRUSH**, **THRUSH**, forms **THURSE**; see these.

Malkintrash, one in a dismal-looking dress.

1847 HALLIWELL.

64. **Mum Poker** is a nursery goblin, brother, no dout, of *Hodge Poker*, and *Tom Poker*. His "Christian" name Mum alludes to his silent approach. See **POKER**, **OLD POKER**, **HODGE POKER**, and **TOM POKER**.

Mumpoker, a word used to frighten and quiet crying children. 'I'll zend the *mumpoker* ater ye.'

1881 SMITH, *Isle of Wight words* (E.D.S.), p. 22.

65. **Nelly Long-arms**. This demon damsel, *Helena Longimana*, dwelt in wells, whence she stretcht out her surname and drew in children who approacht the brink. Her cousin Jenny Green-teeth, with equal enterprise, avaid herself of the same "new opening for women."

Nelly Long Arms, s. a sort of bogey for frightening children. This bog-gart was supposed to inhabit wells, and children were told that *Nelly Long Arms* would pull them in if they went too near.
1886 HOLLAND, *Cheshire gloss.* (E.D.S.), p. 238.

66. *Nick*, the Devil. This celebrated name, which is commonly honored with the venerable prefix *Old*, is entitled to somewhat more than respectful mention here. It is one of the names for whose etymology and restitution this paper was undertaken; and while I can not hope to add any luster to a sufficiently illustrious, tho much misunderstood character, I may be able at least to restore his good name.

For *Nick* is a good name, a true Christian name; and it did not come up out of the pit — even the water-pit of the Nicker.

Before entering upon the etymology of *Nick*, it will be well to give what quotations I have found tending to establish its date and associations.

The earliest instance of *Nick* which I have found is of a date about the year 1695, but *Old Nick* is found in 1678, and both must have been in use before the civil war.

Nick did Baldoon's posterior right deride,
And, as first substitute, did seize the bride.
c 1695 Sir W. HAMILTON, *Verses upon the late Viscount Stair and his family*
(quoted by Scott, *Introd. to the Bride of Lammermoor*) (1863, p. vi.).
Ah *Nick!* ah *Nick!* it is na fair.
1796 BURNS, *Poem on life*, st. 5 (Poet. wks., 1883, 1: 261).

Nick figures largely in the "Ingoldsby legends," as he does under other names in other legends of saints:

The Saint made a pause As uncertain, because
He knew *Nick* is pretty well 'up' in the laws,
And they *might* be on *his* side — and then, he'd such claws!
1837-45 BARHAM, *Ingoldsby legends* (Lay of St. Cuthbert) (1890, p. 219).
Hark! as sure as fate, The clock 's striking Eight! . . .
When *Nick*, who by this time was rather elate,
Rose up and address'd them. " 'Tis full time," he said,
"For all elderly Devils to be in their bed." 1837-45. *Id.* p. 220.
Old *Nick* . . . *Nick* [many times].
1837-45 BARHAM, *Ingoldsby legends* (Saint Medard) (1890, p. 246-252).

Nick as "the Old Gentleman" sometimes receives a gentleman's prefix, *Mister*.

Now, None of your lies, *Mr. Nick!* I'd advise
You to tell me the truth without any disguise.
1837-45 BARHAM, *Ingoldsby legends* (Brothers of
Birchington) (1890, p. 287).

Nick is regarded as so far unliterary that it is entered in dialect glossaries. So *Old Nick*.

Nick, the devil. 1877 PEACOCK, *Manley and Corringham gloss.* (E.D.S.), p. 179. (Ed. 1889, p. 369.)

But *Nick* is more commonly cald *Old Nick*. See the Devil's many names with *Old*, pp. 64, 65.

Our *Old Nick*. 1678 S. BUTLER, *Hudibras* III. i. 1313 (Nares² p. 602).

This fool imagines, as do mony sic,
That I 'm a Wretch in compact with *auld Nick*.

1725 RAMSAY, *Gentle shepherd* (in Brand, *Obs. on pop. antiq.* 1777, p. 323, note).

Eigh, for if *Owd-Nick* owt meh o spite, he pede meh whoam weh use.

1750 COLLIER ("TIM BOBBIN"), *Lanc. dial.* (1823), p. 19.
[Other examples, p. 20, 27.]

There sat *auld Nick*, in shape o' beast;
A twozie tyke, black, grim, and large.

1791 BURNS, *Tam o' Shanter* (Poet. wks. 1883, I: 204).

Old Nick. The devil. 1823 MOOR, *Suffolk words*, p. 258.

So to *Old Nick's* appeal. As he turned on his heel,
He replied, 'Well, I 'll leave you the mutton and veal.'

1837-45 BARHAM, *Ingoldsby legends* (Lay of St. Cuthbert) (1890, p. 219).

Old Nick. 1837-45 *Id.* pp. 225, 239, 241, 246, 248, 249, 250, 284.

Barham has a variation, *Elderly Nick*, for politeness or meter.

They dash'd up the hills, and they dash'd down the dales,
As if *elderly Nick* was himself at their tails.

1837-47 BARHAM, *Ingoldsby legends* (Blasphemer's warning) (1890, p. 270).

It's one of Old Nick's Diabolical tricks.

1849 SAXE, *Poems* (1857), p. 175.

Nearly all writers who hav deliverd an opinion on the etymology of *Nick* concur in the statement that *Nick* is derived from the Anglo-Saxon *nicor* or its equivalent Icelandic *nykr*, or its Swedish and Danish forms, meaning a spirit of the waters. This is the view of Sir William Temple (*a* 1699), Sérenius (1741), Lye (1743), Warburton and Z. Grey (1744), Johnson (1755), Webster (1828, 1864, 1890), Grimm (1844), Craig (1849), Worcester (1860), Stormonth (1879), the *Imperial Dictionary* (1881), *Chambers's Etym. Dictionary* (1882), and it is also the view of Skeat (*Etym. Dict.*, 1882), and of the *Encyclopædia Britannica* (1884, 17: 483).

But *Nick* is not from Anglo-Saxon *nicor* or Icelandic *nykr*. The termination *-or*, *-r* would not thus fall off. Moreover, the history of *nicor*, ME. *niker*, etc., shows no connection, either in notion or in time, with the familiar use of *Nick*. The proper representativ of the AS. *nicor* is *nicker*. See under NICKER following.

But the asserted connection with the name of the water-spirit is often based on the modern Scandinavian forms, Swedish *neck*, Dan. *nøk*; to which I ad the Swedish dial. *nikk* (Rietz 1867), which is quite to the point, tho the form and its meanings seem to hav been unknown to most of the writers whom I hav mentiond. These forms ar cognate with the Icelandic *nykr* and the A.S. *nicor*, names of water-spirits, treated in omitted portions of this paper.

The notion that *Nick* or *Old Nick* was originally the demon of the waters appears first, so far as I hav observd, in Sir William Temple (*a* 1699). It is thus stated by Serenius (1741), with an alteration ("Old Neck") to suit the Swedish form:

Necken, f. *Old neck*, the god of the sea, Neptunus.
1741 SERENIUS, *Dictionarium Suetico-anglo-latinum*, p. 146.

Lye (1743) repeats the notion, which was accepted by Brand (1777, *Observations on popular antiquities*, p. 115), and Molbech (1833, *Dansk ordbog*, 2: 101). Sir Walter Scott ads a touch of his own, making Old Nick, as a "genuine descendant of the northern sea god," a special terror to "the British sailor, who fears nothing else" (1830, *Letters on demonology and witchcraft*, p. 91). But is Old Nick unknown to the British soldier?

All the Scandinavian forms ar treated at length in the articles *Neck*, *Nick*, and *Nicker*, names of water-spirits, in omitted portions of this paper. I can only say here that I hav found no proof, in the uses of the Scandinavian forms, that they ar the source of the English *Nick* as a name for the Devil.

It is true that some of the Scandinavian forms, as the Swedish dialectal *nikk*, ar now to some extent associated with the notion of an evil spirit, and of the Devil himself; but this association appears to be the result of popular etymology or of recent literary sophistication.

It is my opinion that the English *Nick*, whatever its later associations, had in its origin nothing to do with the nicks or nickers or nixes or nixies of Teutonic mythology. In the first place, there is no historical connection, in the records, between the Nick of modern allusion and the nickers and nixies of mythology. The nickers and nixies ar, in medieval and modern times, almost wholly literary demons. They ar absent from popular legend; and the nixes and nixies ar demonstrably of recent introduction into English notice.

In the second place, the nickers, nixies, nixes, ar demons of the water; and whatever other hard things may be justly said of Old

Nick, no one ever accused him of a partiality for water, holy or plain. In the artificial classification of spirits according to their element, he is a salamander, not an undine; and if he leaves his burning fiery furnace to go about upon the earth, "he walketh through *dry* places, seeking rest—and findeth none." (*Matthew* xii. 43.)

What, then, is the true origin of *Nick* as a name for the Devil? I think it is to be found in the English personal name *Nick* as representing *Nicholas*, or *Nicol*.

This *Nick* is now regarded and used as a short form, the Nick-name, so to speak, of *Nicholas*; but in its first use it was a short form of *Nicol*, the earlier English representative of the name *Nicholas*. *Nicol* was once very common as a given name. In this fact lies the explanation of its application to the Devil. *Nicol* was in early modern English spelt *Nicoll*, *Nicole*, *Nichol*, etc. Tho now almost obsolete as a given name, it exists in a score of surnames, most of them common. I find the surnames *Nicol*, *Nicoll*, *Nichol*, *Nicholl*, *Nickol*, *Nickle*, *Nickel*, *Nickell* (in part perhaps German); with the patronymic genitiv, *Nicols*, *Nicolls*, *Niccolds*, *Nichols*, *Nicholls*, *Nicholes* (1615), *Nickles*, *Nickels*, *Nicles*; also *Nicolson*, *Niccolson*, *Nicholson*, *Nickelson*, with the variant *Nickerson*; *McNicol*, *McNicoll*, *McNichol*, *McNicholl*, *MacNichol*, *MacNickle*, *McNickle*, *McNickel*, *McNicolls*, etc. These surnames testify to the former frequency of *Nicol* as a given name. *Nick* itself is found as a surname.

Nicol was in Middle English *Nicol*, *Nicole*, *Nicholle* (c1450), *Nichole* (c1240), from Old French *Nicole*, French *Nicole* and *Nicholas*, Spanish *Nicolás*, Portuguese *Nicolão*, Italian *Nicola*, *Nicolò*, *Nicolò*, Dutch *Nicolaas*, *Nikolaas*, *Niklaas*, German *Nicolaus*, *Niklas*, also *Nichel*, Russian *Nikolai*, *Nikola*, etc.; also in curt familiar forms, French *Colas* and *Colin* (whence Eng. *Colin*, *Collin*, *Collins*), Italian *Cola*, Dutch *Klaas*, *Klass*, German *Klaus* (whence Eng. *Claus*, in *Santa Claus*). All these forms ar from the Middle Latin *Nicholas* (from Greek *Νικόλαος*), or Late Latin *Nicolāus*, from Greek *Νικόλαος*, Ionic *Νικόλεως*, Doric *Νικόλας*, a man's name. The name came into mediæval and modern use in honor of the legendary Saint Nicholas, or rather *Nicholaus*, who is said to hav livd in the fourth century—he must hav existed, else how could they hav found out his name? The English form *Nicholas* is modern. It should be spelt *Nicholas*.

Nick could be also in part derived from *myne Hick*, as *Ned* from *myn Ed*, as I hav explaind before (TRANSACTIONS for 1892, xxiii. 297-301). That is, the two *Nicks* melted into one—tho one *Nick*, namely Old Nick, is supposed to resist melting.

Nick, derived from either *Nicol* or *Hick*, would be in the same class with *Dick*, *Dickens*, *Hob*, *Robin*, *Jack with the lantern*, *Will with the wisp*, and other household "Christian" names, applied to the Devil or his Imps; and in so far as *Nick* is derived from *myn Hick* it would be radically identical with *Dick*, *Dicken*, *Dickens*, which are derived, as I have shown (TRANSACTIONS for 1893, xxiv. 125-128) from *Old Hick*, *Old Hickon*, etc.

In considering the application of the name *Nick* thus derived, and of other familiar personal names, to the Devil, we are not to think of that personage as the black malignant theological spirit of evil, but rather as a goblin of limited powers, a "poor" devil, who may be half daunted, half placated, by a little friendly impudence or homely familiarity.

Of the familiar use of *Nicol* as a mere flippant name, like "Tom, Dick, and Harry," I gave a good Middle English example in my explanation of *eddy* (TRANSACTIONS, xxiii. 217). Noah's shrewish wife calls him "Nicholle Nedy," as much as to say 'Tom Fool' (c1450 *Towneley Myst.*, p. 30).

Of the familiar use of *Nick*, an abbreviation of *Nicol*, the sixteenth century supplies examples.

Quince. Answere as I call you. *Nick* Bottome the weauer . . . You *Nicke* Bottome are fet downe for Pyramus.

1600 SHAKESPEARE, *M.N.D.* 1: 2 (F¹ 1623, p. 147).

Lamentable complaints of *Nick* Froth the Tapster and Rule Rost the Cooke.
1641 (title of a book). (1834 Lowndes.)

That *Nick*, the Devil, has some connection with *Nicholas*, has long been thought, or at least humorously assumed; but no one, so far as I know, has explained it as simply a familiar application of the familiar name *Nick*, and has explained that directly as a familiar short form of *Nicol*.

On the contrary, it has been thought necessary to appeal to Saint Nicholas, "the patron saint of children, travellers, and thieves," and by allusions to "Saint Nicholas's clerks" and other phrases, to make out the supposed transfer of the name from the saint to the anti-saint. But I think that when the name was given to the Devil, there was no thought of the saint.

Samuel Butler made in jest an assertion that some repeated in solemn earnest, that Nick, or Old Nick, was so called after "Nick" or Nicholas Machiavel, in Italian Niccolò Machiavelli, of whose precepts in "The Prince" it was the fashion to express great horror,

as if they wer alien to the thought and practice of every "prince" save the nominal prince for whom the book was written.

Nick Machiavel had ne'er a trick,
Though he gave name to our *Old Nick*,
But was below the least of these.
1678 S. BUTLER, *Hudibras*, III. i. 1313. (Nares, p. 255.)

The following passage seems to allude to Nicholas Machiavel, under the name "Nicholas Malevolo," and associates him directly with the hosts of hell, as their chief — Old Nick himself:

Out vpon it! How long is Pride a dressing herself? Enuie, awake!
for thou must appear before *Nicholas Malevolo*, great muster-master of
hel. 1592 NASH, *Pierce Peniless's Supplication to the Devil*
(Shak. Soc., 1842), p. 31.

I think that all these associations with *Nicholas*, saint or Italian, ar after the fact. Tho *Nick* is ultimately derived from *Nicholas* or rather *Nicolas*, it is through the older form (in English) *Nicol*, and this was never applied to the saint, or to the sinner Machiavel. Tho *Nicol*, in *Old Nicol*, and *Nicholas*, also *Old Nicholas*, occur in humorous verse as names for the Devil, they ar to be regarded as modern expansions for humorous effect, not as representing more original forms of the devil's name.

67. *Nicholas*, also *Old Nicholas* and *Mr. Nicholas*, names for the Devil. See above. *Nicholas* the saint once attacked *Nicholas* the Devil *vi et digitis*:

The fiend made a grasp the Abbot to clasp;
But *St. Nicholas* lifted his holy toe,
And, just in the nick, let fly such a kick
On his *elderly namesake*, he made him let go.
1837-45 BARHAM, *Ingoldsby legends* (Lay of St. Nicholas) (1890, p. 65).

St. Cuthbert also was severé on "Nicholas":

"You rascal!" quoth he, "This language to me!
At once, *Mr. Nicholas!* down on your knee." . . .
Old Nicholas trembled, — he shook in his shoes,
And seem'd half inclined, but afraid, to refuse.
1837-45 BARHAM, *Ingoldsby legends* (Lay of St. Cuthbert) (1890, p. 219).
Old Nick look'd North, *Old Nick* look'd South;
Weary was *Nicholas*, weak and faint.
1837-45 BARHAM, *Ingoldsby legends* (Saint Medard) (1890, p. 248).

68. *Nicol*, with the epithet *old*, *Old Nicol*, in Scottish form *Auld Nicol*. This I find in only one passage, where it is apparently *Old Nick* extended to *Nicol* for the sake of rime.

Fause flatt'ry nane but fools will tickle,
That gars me hate it like *Auld Nicol*.
1719 RAMSAY, *Epistle to Arbuckle*. (P. p. 255.)

The easy road from *Nick* to *Nicol* appears in a discourse of the worthy bailie Nicol Jarvie :

My father the worthy deacon . . . used to say to me — ‘Nick — young Nick,’ (his name was *Nicol* as weel as mine; sae folk ca’d us in their daffin’, young *Nick* and *auld Nick*) — ‘Nick,’ said he, ‘never put out your arm farther than ye can draw it easily back again.’
1818 SCOTT, *Rob Roy*, ch. 22 (1863, p. 156).

69. *Nickie*, the Devil: a diminutiv of *Nick*. Also *Old Nickie-ben*.

So *Nickie* [var. *the Devil*] then got the auld wife on his back.
a 1796 BURNS, *Song*, ‘There liv’d once a carle,’ st. 6.
(*Reid, Concordance to Burns*, 1889, p. 336.)
But, fare ye weel, *auld Nickie-ben*!
O wad ye tak a thought an’ men’!
1785 BURNS, *Address to the deil*, st. 21 (Poet. wks. 1883, 1: 52).

70. *Nicker*, the Devil. I find this name, in this sense, only with the epithet *old* — *Old Nicker*, in a limited provincial use. It is equivalent to *Old Nick* and *Old Nicol*. I take it to be an extension of *Old Nick*, as if it wer a variation of *Old Nicol* (compare *Nicker-son* from *Nicolson*). It may be from the Dutch form mentiond below. There is probably some old association, if not original connection, with *nicker*, a water-spirit, which, however, I think it necessary to separate from the present word.

Nicker, sb. The Devil. People in the parish of Eckington often speak of the Devil as “*owd Nicker*.”
1891 ADDY, *Sheffield gloss. suppl.* (E.D.S.), p. 40.

The form *Nicker*, as applied to the Devil, or a devil, occurs in Dutch :

Nicker, The Devil.
1678 HEXHAM, *Netherdutch and Eng. dict.* [Not in ed. 1648, 1658].
de *Nikker*, (drommel,) Imp [ed. 1727 adds fiend], devil.
1691 SEWEL, *Dutch and Eng. dict.*, p. 215.

71. *Peggy-lantern*. This is a feminin form of *Hobby-lantern* and *Jacky-lantern*, originally known as *Hob with the lantern* and *Jack with the lantern*. Other feminin names for this meteor sprite ar *Jenny with the lantern*, *Joan in the wad*, *Kitty with the wisp*. See these.

Peggy-lantern. — Will of the wisp, very commonly seen on Eagle and Whisby Moors before they were drained and enclosed: called also *Billy of the wisp*.
1886 COLE, *Gloss. Southwest Lincolnshire* (E.D.S.), p. 108.

72. **Poker**, a hobgoblin, the Devil. This word, formerly spelt also *pocar* and *pocker*, seems to be identical with the Swedish *pocker*, *pokker*, the devil, the deuce (1867 Rietz, 1888 Öman; not in Serenius, 1741, or Holtze, 1882), Dan. *pokker*, the Devil, the deuce, used chiefly in exclamation (1833 Molbech, *Dansk ordbog*, 2 : 196; 1845 Ferrall and Repp, *Dansk-engelsk ordbog*, p. 249 (with a wrong etymology); 1889 Kaper, *Dänisch-Norwegisch-Deutsches handwörterbuch*, p. 370).

A mother when her child is wayward . . . scareth it with some *pocar*, or bull-begger. 1601 DENT, *Pathway to heaven*, 109. (N.E.D. 1 : 1168.)

Poker is commonly known as OLD POKER, which see. Of the same family are HODGE POKER, MUM POKER, and TOM POKER. From this *Poker* we hav the adjectiv *pokerish*, applied to localities or circumstances that suggest ghosts or things of fear.

73. **Robert**, a name given to several individual devils, like *Robin*, below. *Robert*, as a name for the Devil himself, does not appear; but the use of *Roger* as such a name makes a like use of *Robert* not improbable; and the legend of "Robert the Devil" may contain in the name of its hero an allusion to the nomenclature of the real Fiend himself.

The witches were taught to call these imps by names, some of which might belong to humanity, while others had a diabolical sound. These were *Robert* the Jakis, Saunders the Red Weaver, Thomas the Feary, . . . Thief of Hell . . . *Robert* the Rule, Hendrie Craig, and Rorie.
1830 SCOTT, *Letters on demonology and witchcraft*, p. 246.

74. **Robin**, a name given, like *Robert*, to several individual devils. It is mentiond here chiefly because it enters into the familiar goblin name *Robin Goodfellow* (which is also used as the generic name of a class of goblins), and because *Robin* represents *Robert*, the ultimate source of *Hob*, which is used, alone and conjunct with *goblin*, as an other name of the same class of imaginary beings. See ROBERT, and HOB and HOBGOBLIN.

Brian Darcies he spirits and shee spirits, Tittie and Tiffin, Suckin and Pidgin, Liard and *Robin*, &c.

1584 R. SCOT in *Discourse upon divels and spirits*, ch. 33, in *Discoverie of witchcraft* (repr. 1886, p. 455; ed. 1651, p. 388).

A later witch invoked the devil by the name of *Robin* :

That when she hath a desire to do harm, she calls the Spirit by the name of *Robin*, to whom when he appeareth, she useth these words, O Sathan, give me my purpose. 1681 GLANVIL, *Saducismus triumphatus* (1689).
p. 352. [Another example, p. 361.]

In other instances *Robin* used alone as a goblin or fairy name, refers to the famous *Robin Goodfellow*, otherwise cald *Puck* in the stage directions in Shakespeare's "Midsummer night's dream" *Robin* and *Puck* are used indifferently.

Enter *Pucke* Enter *Robin*. . . *Rob.* . . *Puck*.
1600 SHAKESPEARE, *M.N.D.* 3: 1 (F¹ 1623, p. 152).

It has been shown under *HOB* and other words how these goblin names ar in many cases perpetuated in the names of fields, crofts, lanes, and other localities in which the original reference to goblins has been for the most part lost. By the side of *Hob croft*, *Hob field*, already cited, I can here cite the corresponding *Robin croft*, *Robin field*.

An other close of pasture called *Robin feild* . . . *Robin field* near Pits moore. . . . *Robin croft*.
1637 HARRISON, *Survey of Sheffield* (Addy, *Sheff. gloss.*, E.D.S., 1888, p. 192).

75. **Robin Goodfellow.** This name, written also *Robin Good-fellow*, in late M.E. *Robyn Godfelaw*, consists of the familiar diminutiv name *Robin*, before mentiond, with the half friendly, half euphemistic or deprecatory "surname" *Goodfellow*, originally *Good Fellow*. The fairies wer cald the *Good Folk* or the *Good People*, even the Devil was cald the *Good Man*; and *Good Fellow*, as a name for the mischievous but placable sprite of the house and stable, only reflects the real feeling and the determind superstition of the people.

Ten Brink's suggestion that "Robin Goodfellow corresponds to the German Knecht Ruprecht" (1891 *Early Eng. Literature*, i. 148), so far as it implies a joint connection of name and legend, is not to be accepted.

The first mention of Robin Goodfellow which I hav found is in a letter of the year 1489, M.E. *Robyn Godfelaw* :

And thys [rebels' proclamation] is in the name of Mayster *Hobbe Hyrste*,
Robyn Godfelaws brodyr he is, as I trow.
1489 WILLIAM PASTON in *Paston letters* (1871), 3: 362.

See the full context quoted under *HOB HURST*, *HOB THURSE*.

The next is in the name of the woodlouse, cald also *Thurse-louse* and *Hob-thrush-louse* :

Robin-good-fellows-louse.
1552 HULOET, *Abecedarium*. (*Trans. Phil. Soc.*, 1860, p. 19.)

Robin Goodfellow is often mentiond, and his character is described, in Reginald Scot's *Discoverie of Witchcraft*.

And know you this by the waie, that heretofore *Robin goodfellow* [ed. 1651 *good fellow*] and Hob goblin [ed. 1651 Hob-goblin] were as terrible, and also as credible to the people, as hags and witches be now; and in time to come, a witch will be as much derided & contemned, and as plainlie perceived, as the illusion and knaverie of *Robin goodfellow* [ed. 1651 *good-fellow*]. And in truth, they that mainteine walking spirits, with their transformation, &c: have no reason to denie *Robin goodfellow* [ed. 1651 *good-fellow*], upon whome there hath gone as manie and as credible tales, as upon witches; saving that it hath not pleased the translators of the Bible, to call spirits, by the name of *Robin goodfellow* [ed. 1651 *good-fellow*], as they have termed divinors, soothsaiers, poisoners, and couseners, by the name of witches.

1584 R. SCOT, *Discoverie of witchcraft*, bk. 7, ch. 2 (repr. 1886, p. 105; sim. ed. 1651, p. 97).

But certeinlie some one knave in a white sheete hath cousened and abused many thousands that waie; speciallie when *Robin good-fellow* kept such a coile in the Countrie.

1584 R. SCOT, *Discoverie of witchcraft*, bk. 7, ch. 15 (repr. 1886, p. 122; sim. ed. 1651, p. 112).

By the first quotations above Scot implies that the belief in Robin Goodfellow had almost disappear'd in 1584. In the next passage he plainly, but in his own manner, says so.

By this time all kentishmen know (a few fooles excepted) that *Robin goodfellowe* is a knave.

1584 R. SCOT, *Discoverie of witchcraft*, bk. 16, ch. 7 (repr. 1886, p. 407; sim. ed. 1651, p. 348).

Virunculi terrei ['earthly dwarfs'] are such as was *Robin good fellowe*, that would supplie the office of servants, speciallie of maids; as, to make a fier in the morning, sweep the house, grind mustard and malt, draw water, &c: these also rumble in houses, draw latches, go up and downe staiers, &c.

1584 R. SCOT, *Discourse upon divels and spirits*, ch. xxi. (app. to *Discoverie of witchcraft*, repr. 1886, p. 437; ed. 1651, p. 374).

Robin Goodfellow is utilized by the "myriad-minded" Shakespeare, who locates him in ancient Athens. A man of one mind and of simple geography would not have done so. This is Shakespeare's first mention of *Robin Goodfellow*:

Enter a Fairie at one doore, and *Robin good-fellow* at another.

1600 SHAKESPEARE, *M.N.D.* 2:1 (F¹ 1623, p. 148).

In the current editions *Puck* is substituted for *Robin good-fellow*. In the passages that follow, *Robin Goodfellow* is wel described:

Either I mistake your fhape and making quite,
Or else you are that fhrew'd and knauish spirit [read *sprite*]
Cal'd *Robin Good-fellow*. Are you not hee [etc.].

1600 SHAKESPEARE, *M.N.D.* 2:1 (F¹ 1623, p. 148).

Robin Goodfellow is named in Harsnet's book :

And if that the Bowl of Curds and Creame were not duly set out for
Robin Goodfellow . . .

1603 HARSNET, *Declaration of egregious popish impostures*,
ch. 10 (in *N. & Q.*, 1859, 2d ser. 7: 144).

Robin Goodfellow, his mad Pranks and merry Jests. Full of honest Mirth;
and is a fit Medicine for Melancholy.

1628 (title of a book, "supposed unique"). (1834 Lowndes, 4: 1571.)

In the next two centuries little mention is made of Robin Goodfellow, except as a literary reminiscence.

Hobgoblins (q. Rob.) *Robin-good-fellow*. 1692 COLES, *Eng. dict.*

The last echo of the old superstition is heard in the following note of provincial speech, of sixty-five years ago :

Proverbial sayings . . . "To laugh like *Robin Good-fellow*."—i.e. A long, loud, hearty horse-laugh. Thus the memory of the merry goblin still lives amongst us. But though his mirth be remembered, his drudgery is forgotten. His cream-bowl is never set; nor are any traces of the "lubber fiend" to be found on the kitchen hearth. He is even forgotten in the nursery. 1830 FORBY, *Vocab. of East Anglia*, 2: 431.

76. **Robin Hood.** Robin Hood seems to have been sometimes confused in kitchen tales with Robin Goodfellow, and so to have been regarded in the light of a fairy—or in the dark of a goblin. Reginald Scot, speaking of Hudgin, a German goblin, says :

There goe as manie tales upon this Hudgin, in some parts of Germanie, as there did in England of Robin Good-fellow. But this Hudgin was so called, because he alwaies ware a cap or a hood; and therefore I thinke it was *Robin Hood*.

1584 R. SCOT, *Discourse upon devils and spirits*, ch. 21 (app. to *Discoverie of witchcraft*, repr. 1886, p. 438; ed. 1651, p. 374).

Keightly, no conclusiv authority, mentions *Robin Hood* as an other name for Puck or Robin Goodfellow :

Puck . . . his various appellations: these are Puck, Robin Goodfellow, *Robin Hood*, Hobgoblin.

1828 T. K[EIGHTLEY], *Fairy mythology*, 2: 118.

77. **Roger, the Devil.** *Roger* as the name of the Devil or of a spirit, is but scantily recorded, but I think it exists in *Roger's blast*, which is explained below, it occurs in *Old Roger*, and it comes out again, in the homely form *Hodge*, in the term *Hodge Poker*, used like *Hob Goblin*. See HODGE POKER. I recognize it also in the local names, *Roger house*, *Roger field*, mentioned below.

The familiar use of *Roger* outside of its proper application, appears also in the fact that in provincial speech it means also 'a ram.' *Roger of the buttery* (1847 Halliwell) as well as *Tib of the buttery*

(1717 Coles, *Eng. dict.*) was a humorous name for 'a goose.' *Roger* meant also 'a rogue' (1847 Halliwell) and a 'a cloak bag' (1717 Coles, *Eng. dict.*).

Old Roger has been heard, I am told, in New England and Illinois, and no doubt elsewhere, as a name for the Devil. It is like *Old Harry*, *Old Nick*, and other such names. Of a horse it is said, for example, "He ran as if *Old Roger* were after him."

I find *Old Roger* also in a piratical use I think with a diabolic allusion:

Captain Solgard, of his Majesty's ship *Grayhound*, brought a sloop with 36 pirates into Newport [in 1723]. Of these 26 were convicted, and hung under their own "deep Blew Flagg," "*old Roger*."

1890 WEEDEN, *Economic and Social hist. of New England*, 2: 562.

Roger's blast is a provincial name given to a sudden whirlwind, whether that which lifts the dust of the road in little whirls, or a sudden blast of wind over the water. The name has been left unexplained, tho the explanation has been asked for. It means 'a blast caused by Roger,' the Devil, to wit; who must of course be the cause of all otherwise unexplainable disturbances of the atmosphere, and who, if he be indeed

The prince of the power of the aire, (1613 BIBLE, *Eph.* 2: 2)

or in Tyndale's version (1535)—

The governer that ruleth in the ayer,

must be responsible, as it has been plausibly argued, for the weather in general—nearly all weather being bad.

Roger's-blast, s. a sudden and local motion of the air, no otherwise perceptible but by its whirling up the dust on a dry road in perfectly calm weather, somewhat in the manner of a waterspout. It is reckoned a sign of approaching rain.

1830 FORBY, *Vocab. of East Anglia*, 2: 280. (Copied in Halliwell, 1847.)

I find the phenomenon inquired about by a writer who gives the name, doubtfully, as *Rodges blast*. *Rodges blast* is, I think, merely the heard form of *Roger's blast*; *Roger's* being pronounced, in South British speech, exactly like *Rodges*; a heinous but an existing fact.

These *rodges blasts* seem to come with a southwest wind. . . . The cutter *Zoe*, with all sail set, was moored by a strong rope to a tree. It was a dead hot calm, when without any warning, a whirling puff of wind came upon us. The *Zoe* was thrown over almost on her beam-ends. She snapped the mooring-rope like a piece of thread, shot out into the river, and then luffed up herself . . . and drove her bowsprit through the wood-casing of the staithe and deep into the soil behind. . . . The blast passed in a moment, and there was again a dead calm.

1884 C. DAVIES, *Norfolk broads and rivers*, p. 55
(*N. & Q.*, Feb. 11, 1893, 8th ser. 3: 106).

We have not been able to trace the etymology of the name by which these blasts are known, and it is spelt as it is pronounced. It is really a rotary wind-squall or whirl-wind, and is most likely to occur with a southwest wind. Sometimes the blasts are very violent, and come without warning. [See more, *l.c.*]

1884 C. DAVIES, *Ib.* p. 265. (*N. & Q., l.c.*)

The superstition of a blast of wind caused by the Devil, and used to work harm to mortals, comes out in the old stories of witchcraft; and witches themselves wer thought to hav influence over the air, and sold winds, as they told stories, to the marines. A poor old woman on trial for witchcraft, when questiond by her pious tormentors as to her diabolic practices, answerd that —

When sundrie persons came to her to seek help for their beast, their cow, or ewe, or for any barne that was *tane away with ane evill blast of wind*, or elf grippit, she gait and speirit at Thom what might help them.
c 1600 in PITCAIRN, *Crim. trials* (1830-33), I. 2. 51 et seq.
(1880 T. A. Spalding, *Elizabethan demonology*, p. 110).

Roger also appears in certain old place-names.

Roger house . . . *Roger field* . . . *Rodger wood*.
1637 HARRISON, *Survey of Sheffield* (ms.), (in Addy,
Sheffield gloss. E.D.S., p. 193).
Roger thorpe in Badsworth, near Pontefract.
1888 ADDY, *Sheffield gloss.* (E.D.S.), p. 193.

These ar parallel with *Hob field*, *Hob croft*, *Hob yard*, *Hob-thrust well*, *Robin field*, *Robin croft*, previously mentiond as local names, all originally implying a supposed haunt of a goblin. In any one case the name may hav arisen directly from the name of a person, but the parallelisms ar conclusiv as to the principal origin.

78. **Thurse**, a demon, a goblin. This is an interesting and important word, once wel known in English, wide spred in Teutonic speech, stil extant in the Scandinavian region, and existing also, almost unrecognized, in English provincial speech. It underwent various transformations, and in its proper form disappear'd; and it was in consequence neglected by the dictionaries.

Thurse is found in several forms, all of which ar treated in this paper under one or the other of the several types *thurse*, *thurst*, *thruss*, *thrush*, *trash*, as below, or (in composition) (*Hob*-)*thrust*, (*Hob*-)*trush*, (*Hob*-)*truss*, after HOB-THURSE.

Thurse is in Middle English *thurse*, *thursse*, *thurs*, *burs*, **thyrs*, *thirs*, *thyrc*; also transposed *thrusse*, *thrusse*, *thrisse* (see THRUSS, below), and *thrusche* (see THRUSH, below); AS. *þyrs*, a giant, demon, devil; O. Fries. not found; Fries. *dròs*, D. *droes*, L.G. *dros*, *droos*

(*drōs*), *druuss* (*drūs*), *droost* (*drōst*) (see below); O.H.G. *durs*, *duris*, M.H.G. *durse*, *dürse*, *dürsch*, also with initial *t*, O.H.G. *turs*, *thuris*, M.H.G. *turse*, *türse*, *türsch*, a giant, demon (Grimm. *D. M.*; Schade), Swiss *dürst* "the wild hunter" (Grimm), *dusel*, a night-spirit (Grimm); Icelandic *burs* (Egilsson, Cleasby) rarely *þors* (Egilsson), assimilated *buss*, modern Icelandic *buss* (Cleasby, Aasen), a giant, a goblin, a dull fellow, Norwegian *tuss*, *tusse*, *tust*, a goblin, elf, dull fellow (see below), Swedish *tuss*, *tussa*, in various uses (see below).

Before considering the ultimate etymology, special notice must be taken of some of the forms mentioned, and of their meanings.

A word found in Anglo-Saxon, in Old Icelandic, and Old High German, especially a word of this sort, might be confidently looked for in the Low German tongues. In the expected form **durs* it does not appear; but we do find a word *drūs*, *drōs*, *drōst*, used in exclamation and mild cursing, in the sense of 'the devil,' 'the deuce'; and considering the ease with which words that have lost their original status and have fallen into the hapless condition of "swear-words," or twisted from their original form, it seems probable that *drūs* is the missing word, transposed from the original **durs*, lengthened to *drūs*, and varied to *drōs*, *droost*. The last form appears with a stop, *-t*, in the Hamburg and Osnaburg *droost*. These forms are thus not only akin, but are almost identical phonetically, with the English *thruss*, (hob-) *thruss*, (hob-) *thrust*, (hob-) *dross* as transposed from *thurse*, *thurst*.

An Old Friesic form does not appear in Richthofen or Hettema, because, we may suppose, of the technical (legal) character and small quantity of the extant records. In modern Friesic the word is *drōs*.

Drōs, Heimr. S. 25, wird der böse Feind dieser Orten genannt. [Other references are given.]

1837 OUTZEN, *Glossarium der friesischen sprache*, p. 49.

The Low German form cited by E. Mogk in Paul's *Grundriss der Germanischen Philologie* (1891) 1: 1041, as an unquestioned cognate of AS. *þurs*, etc., is *droos*. The form in Hamburg is, or was, *drūs*, spelt in 1755 *druusz*.

Druusz . . . Wann man aber fluchtet, *dat dy de druusz hale*, so ift folches nach Hn. Wächters Meinung so viel, als: dasz dich die Hexe hole . . . [More, of little use]. 1755 RICHEY, *Idioticon Hamburgense*, p. 44.

In the same region existed the form *drōs*, in the extended form *drōst*, spelt *droost*.

Drooft: ist ein Wort, das mancherley Bedeutung hat, nachdem man dieses oder jenes Beywort hinzusetzet, doch mehrentheils in übelm Verstande. Z.E. *Een dummen Drooft*; ein alberner Mensch; *een groten Drooft*: ein großer Gaft; *een leegen Drooft*: ein schlimmer Schelm, &c. 1755 RICHEY, *Idioticon Hamburgense*, p. 43.

The phrases point clearly to the earlier sense, which Strodtmann, the next year, after a perusal of Richey, thus set forth:

Drooft: bedeutet etwas anders, als in Hamburg, nämlich den Teufel. *De Drooft föhrde een da und da hen*; d.i. der Teufel. 1756 STRODTMANN, *Idioticon Osnaburgense*, p. 43.

This form *droost* is very like the English form (hob-) *thrust*, (hob-) *dross*.

The forms *droos* and *droost* coexisted at Bremen:

Droos, gemeiniglich, aber unrecht, *Droost*. Es ist hier eben so wie in Hamb. ein unbestimmtes Scheltwort, das seine Bedeutung von den Beywörtern empfängt. *Ein dummen Droos*: ein alberner Mensch, ein dummer T * * 1. SR. Nächst dem braucht es auch der Pöbel im Fluchen für den Teufel. *Dat di de Droos slaa*: dasz dich der T—. *Bi'm Droos*: bey'm T * *. 1767 *Versuch eines bremisch-nieder-sächsischen wörterbuchs*, 1: 257.

The Dutch form is *droes*, a giant, devil, fiend.

Droes. Gigas, homo valens, homo membris & mole valens, fortis bellator. 1598 KILIAN, *Etym. Teut. ling.* (1777), 1: 123.
Droes, A Gyant, a man of a great stature. 1648 HEXHAM, *Netherdutch and Eng. dict.* Also 1658.
Droes (M.), a Devil, Fiend. 1727 SEWEL, *Dutch-Eng. dict.* 2: 84. [Not in orig. ed. 1691.]
Droes . . . En eindelijk komt het voor, in den zin van eenen reus, een groot sterk mensch, en, in de gemeenzame verkeering, voor eenen boozen geest, voor den duivel: de mensch van ik en weet wat dommen droes gedreven. J. De Deck. 1790 WEILAND, *Nederduitsch taalkundig woordenboek*, 1: 591.
Droes, m. gmw. duivel; *de droes* hale mij als ik het weet. 1884 VAN DALE, *Nieuw woordenboek*.

The etymology of the Dutch *droes* and its congeners has exercised several minds. Kilian, true to the classical warp of his time, farfetched it from the Latin name *Drusus*.

Droes . . . Fortè nomen sumptum a Druso Tiberij fratre, Germanorum & Saxonum domitore acerrimo. 1598 KILIAN, *Etym. Teut. ling.* (1777), 1: 123.

The editor of the *Bremisch-niedersächsisches wörterbuch* (1777), under *droos* (1: 257), complains of the etymologists who "drag in Drusus by the hair" to explain such German words; "as if the German language could hav no words of its own."

The word *thurse*, Icelandic *purs*, *puss*, etc., has had a rich develop-

ment in the Swedish and Norwegian dialects. Swedish dial. *tuss* is defined as (1) a mountaineer, so cald in districts bordering on mountain regions; (2) wandering foreign people; (3) a stupid person, a blockhead; (4) a wolf; (5) a bear, in composition *myrtussar*, 'swamp-creatures.' The other form *tusse* means (1) a giant; (2) an unruly person, usually applied to a child; (3) a wolf—in some dialects also cald *tass*, and in composition *gråtass* 'grey creature.' So *spirtusse*, a spirit which, like a brownie, stays in a person's service, and earns money for him; *tassa-mark*, 'goblin-field,' a lonely cheerless place. All these in Rietz, *Svenskt dialektlexikon*, 1867, p. 765.

Similar forms, with similar but less numerous uses, appear in the Norwegian dialects. Norw. *tuss*, dial. *tusse*, and *tust*, a goblin, kobold, elf, a dull fellow, in plural *tussar*, goblins, elves, in composition, *tussefolk*, 'thurse-folk,' elves, *tussekall*, 'thurse-carl,' a male elf, *tussekvende*, 'thurse-quean,' a female elf, *haugtuss*, 'how-thurse,' 'hill-elf,' troll, *tussen*, a mysterious disease of cattle. All these in Aasen, *Norsk ordbog*, 1873, p. 848, 269.

All these senses proceed from that of 'a giant,' 'a monstrous creature.' The English *creature* as used with the common implication of something fierce, non-human, or uncanny, answers closely to the uses mentiond. So the rude mountaineer, a gipsy, a bear, a wolf, ar all counted under the one name. The English uses of *thurse*, *thruss*, *thrush*, and *hob-thrush*, *hobthrust*, hav similar aspects. See the examples.

The ultimate etymology of *thurse*, AS. *þyrs*, O.H.G. *durs*, O. Icel. *þurs*, is uncertain. Schade (1872-1882, 1:116) following Kuhn, (*Zeitschrift für vergl. sprachforschung*, 10:105), inclines to make the original sense 'activ at work,' 'fond of building,' and hence 'builder,' connecting the word with Gr. *τύπος*, later *τύππις*, in Suidas also *τύπος*, a tower, = Lat. *turris* (whence Eng. *tower* and *turret*), and with the folk-name, Gr. *Τυρρηνοί*, *Τυρρηνοί*, Lat. *Tyrrhēni*, explaind as 'wall-builders.' He finds the root in O.H.G. *dwēran* 'turn about quickly,' to which he refers many Slavic words. The Cyclopes wer reputed great builders; and western Europe once swarmd with giants who built towers, walls, and "causeways."

Wharton, in his *Etyma Graeca*, 1890, equates Gr. *τύπος*, *τύππις* with Lat. *turris*, and connects them with A.S. "þryðlic strong" and Lith. "twirtas, twėrti seize, enclose." In his *Etyma Latina* of the same date, he makes Lat. *turris*, a 'loan-word' from the Gr. *τύππις*, *τύπος*, and that a "loan-word" from some unknown source.

Another view of the etymology of *thurse* is presented by Grimm (*D.M.* 1844; tr. Stallybrass, 1883, 2: 522). According to this view, which is put aside by Schade, but accepted as probable by E. Mogk (in Paul's *Grundriss*, 1891, 1: 1041) the source is in the root of Goth. *þairsan*, E. *thirst*; as Mogk puts it, definitely, *thurse* (O.H.G. *durs*, etc.) is probably cognate with Skt. *tr̥ṣúṣ* 'thirsty,' 'greedy.' This word is referred by Whitney (*tr̥ṣú*) to the root *tr̥ṣ*, 'be thirsty' (*Sanskrit roots*, 1885, p. 66).

This view, if correct, associates *thurse* with the English *thirst*, formerly spelt *thurst*; and it forms a parallel with the usual view of the etymology of the other Anglo-Saxon word for 'giant,' namely A.S. *eoten*, M.E. *eten*, *zeten*, later *etin*, *ettin*, Icel. *jötunn* (Cleasby), *iötunn* (Grimm), Norw. *jutel*, Sw. *jätte*, Dan. *jette*, which is usually explained (as by Grimm and Mogk *l.c.*) from A.S. *etan*, etc., 'eat,' as if it meant *edax*, 'the eater' or 'the hungry.' Taking into account the ways and pranks of the goblins like Robin Goodfellow, Puck, and the Dobbies, we have thus revealed the simple philosophy of the goblin tribe, "Let us eat, drink, and be merry."

But the explanation of *eoten* from *etan*, 'eat,' presents difficulties which not even a giant can overcome; and the explanation of *thurse* from *tr̥ṣ*, 'thirst,' tho not phonetically difficult, smacks rather of folklore than of history.

I now proceed to the history of *thurse* within the English pale.

79. (1) **Thurse**, the normal type. The earliest form, A.S. *þyrs*, had the senses 'giant, demon, mythic monster.' It is used to gloss the Latin *Orcus* and *Cacus* and *Cyclops*, having in two instances the synonym *heldeofol*, *heldiobol*, 'hell-devil' — a vigorous gloss.

The glosses are the earliest examples:

- Orcus*, *þyrs*, *heldiobul*. c 725 *Lat.-A.S. Vocab.* (Wright, *Vocab.* 1884, 36: 15; Hessels, 1890, p. 86).
Orcus, *orc*, *þyrs*, *oððe heldeofol*.
 c 1000 *Glosses, Lat. and A.S.* (Wright, *Vocab.* 1884, 459: 31).
Caci, *þyrser*. c 1000? *Glosses, Lat. and A.S.* (Wright, *Vocab.* 1884, 376: 19).

This refers to *Cacus*, the cattle-lifter, the giant son of Vulcan. The "bad" personages of classic mythology were commonly regarded by the Anglo-Saxon translators and glossarists as 'devils,' 'demons,' or 'specters,' and treated accordingly.

- Cyclopum*, *þyrsera*.
 c 1000 *Glosses, Lat. and A.S.* (Wright, *Vocab.* 1884, 378: 25).

Here the Cyclopes, other bad characters of ancient fable, are explained by the same term *þyrs*, which may be translated here 'giant' or 'ogre.'

The Anglo-Saxon word occurs chiefly in glosses, but it is also found in context in verse. It comes once in *Beowulf*, where it is applied, with *aglæca*, to the monster Grendel :

And nu wið Grendel sceal
Wið þam aglæcan, ana gehegan,
þing wið *þyrse*. c 1000 *Beowulf*, l. 424-426.

It also occurs in more artificial verse, "sentences," and riddles :

þeðf sceal gangan in þýstrum wederum, *þyrs* sceal on fenne gewunian,
Ana innan lande.
c 1000 *Gnomic verses* (Cott.), l. 42. (Grein, *Sprachschatz*, 2 : 347.)

Bosworth makes the meaning 'robber.'

Ic mæsan mæg meahtelicor,
An efn-etan ealdum *þyrse*,
And ic gesælig mæg symle lifgan,
þeah ic ætes ne sý æfre tð feore.
c 1000 *Riddles*, 41, l. 62-65. (Grein, *Sprachschatz*, 2 : 389.)

In an early M.E. passage *þurs*, 'demon, devil,' is applied by way of deserved vituperation to a persecuting emperor :

Under þis, com þe *þurs* Maxence,
þe wed wulf, þe heaðene hund,
Aþein to his kineburh.
c 1200 *Life of St. Katherine*, l. 1858-60 (E.E.T.S., 1884,
p. 90) (Abbotsford club ed. 1841, l. 1880).

Here "þe þurs Maxence, þe wed wulf, þe heaðene hund" ('the demon Maxentius, the mad wolf, the heathen dog') is a free translation of the Latin "imperator."

Ichabbe isehen þene *þurs* of helle.
c 1200 *Sainte Marherete* (E.E.T.S., 1866), p. 11. (C.A. 387.)

References exist (as in Herrtage's notes to the *Catholicon Anglicum*, E.E.T.S., 1881, p. 387) to *þurs* as occurring in the *Ancren Riwle* (c 1230); but the word there (ed. 1852, p. 280), *þurse*, is a bracketed "correction" by the editor for the *wurse* of the manuscript. *Wurse* is an other name for the Devil.

Thurse (*thirs*) is Wyclif's translation of the Latin *lamia* :

Ther shal lyn lamya, that is a [om. in 4 mss.] *thirs* [var. in 4 mss. *thrisse*]
or a beste hauende the bodi lic a womman, and horse feet. [In later
version : Lamya schal ligge there (*marg.* Lamya is a wonderful beest
[etc.]), c 1388 Purvey.] c 1380 WYCLIF, *Isaiah* 34 : 15.

This is a translation of the Vulgate :

Ibi cubavit *lamia*.

a 400 *Biblia sacra vulgatae editionis* (1582) (Romae 1861, p. 456).

In the current English version it stands :

The *screech owl* [1613 *shrichowle*, 1606 *scrichowle*] [*marg.* Or, *night-monster*] also shall rest there.

In the Revised version (1884) the passage reads :

Yea, and the *night-monster* [*marg.* Heb. *Lilith*] shall settle there.

In other versions of the Bible the Latin *lamia* of the Vulgate or the *lilith* of the Hebrew is translated thus : Dutch *het nachtedierte* (1874, p. 470), 'the night-beast'; German, *der Kobold* (1877, p. 648), 'the goblin'; Swedish, *elfwor* (1876, p. 619), 'elves'; Danish, *en Vætte* (1875, p. 702), 'a wight,' 'a goblin'; French, *L'orfraie* (1874, p. 623), 'the osprey'; *la Fee* (1566, f. 259 verso), 'the fay'; Spanish, *lamia* (1874, p. 618); Portuguese, *os animaes nocturnos* (1870, p. 678), 'the night-beasts.'

Thykke thesee [ed. 1865 *erron. theefe*] as a *thurse*, and thikkere in the hanche,

Greess. growene as a galte [1865 *galt*] fülle grylych he lukez.

c 1440 *Morte Arthure* (E.E.T.S., 1871), I. 1100. [Sim. ed. 1865.]

Thyrce, wykkyd spyryte (*thirse*, gost, K. *tyrce*, S.A.), Ducius.

1440 *Prompt. parv.* (Camden soc. 1865), p. 491.

The spelling *tyrce* implies a form **turse*, of which *trusse* would be the transposed form ; but neither has a firm standing.

A *thurse*, an apparition, a goblin. *Lanc.* a 1728 KENNETT. (Way.)

The history of *hob*, *hobthrush*, and *Robin*, which I hav given, and of *boggard*, *boggart*, *puck*, *pixy*, and other goblin names which I hav had to omit, makes it almost necessary that a goblin name of any considerable range should appear in the local appellations of caves, fields, lanes, and other small geography. It is so with the *thurse*. The *thurse* comes out from a long retirement in these same caves and obscure places, and not only claims his conceded own, but shows a clear title to various dwelling-places which hav been illegally deeded to Thor, a personage who has been altogether too much favor'd in the distribution of etymological honors.

(1) **Thurse-cave*. This, I think, is the true original of *Thor's Cave*, a locality so named. What should Thor be doing with a cave? It is just the place for a *thurse*. *Thurse-hole*, *Thurse-house*, and

Thurse-pit designate similar places. And I find *Goblin's Cave* and *Goblin's Den* in Scotland. Clearly Thor must leav this cave.

Thor's Cave, Wetton. 1861 BATEMAN, *Ten years' diggings* (Addy, *Sheffield gloss.*, E.D.S., 1888, p. 258).

Thor's Cave, wide cavity, overlooking the river Manyfold, Staffordshire, near Wetton. 1893 BARTHOLOMEW, *Gazetteer of the British Isles*.

(2) *Thurse-hole*, a cave supposed to hav been the dwelling of a thurse or goblin. Such caves wer sometimes used as habitations of men.

A *Thurs-house* or *Thurse-hole*, a hollow vault in a rock or stony hill that serves for a dwelling-house for a poor family, of which there is one at Alveton and another near Wetton Mill, Co. Stafford. These were looked on as enchanted holes.

a 1727 KENNETT (quoted by Way, *Prompt. parv.* (1865), p. 491).

(3) *Thurse-house*, the dwelling of a thurse: the same as *thurse-hole*.

A *Thurs-house* or *Thurse-hole*.

a 1727 KENNETT (see quotation under *Thurse-hole*).

(4) *Thurse-pit*, the same as *thurse-hole*. I recover this word, in the form *thurst-pit*, spelt also *thirst-pit*, in the following scraps of a local record:

Item a payne sett that William Outrem shall sett the water in the Ewe flatt and *thurst pyttes* in the right course and soe keepe the same before the feat of All Saynctes vpon psine of iijs. iiijd.

1595 *Holmesfield court rolls* (quoted in Addy, *Sheffield gloss.* E.D.S., 1888, p. 258).

Memer: we present and say that the *thirst pyttes* makes itt selfe all cutt from the laid ash to a water course a little from the corner.

1743 *Holmesfield court rolls* (Addy, l.c.).

(5) **Thurse-well*, also *thruswell*, a well frequented by a thurse. I find it also a surname, *Truswell*.

Item, a peice of arrable land lying in *Thruswell* Feild.

1637 HARRISON, *Survey of Sheffield* (Addy, l.c.).

(6) **Thurse-wood*. This may be the correct form of a place-name given as *Thor's wood*. There is no particular reason for allowing *Thor* a wood.

On the same day we opened two more barrows in land near Stanton called *Thor's Wood* or Back-of-the-Low.

1861 BATEMAN, *Ten years' diggings* (Addy, l.c.).

The word *thurse* is probably present, tho equally unrecognized, in some local proper names, and some surnames of local origin, namely *Thursfield*, 'goblin-field,' equivalent to *Hob-croft*, *Hob-field*, *Hob-*

yard, Puck's field; in *Thursley, Thursly, Trusley*, of similar meaning; and perhaps in *Thursby, Thurscross, Thruscross, Thursford, Thurston, Thruston, Throston, Tursdale*, and other names in which *Thor*, in the genitiv *Thor's*, is supposed, no doubt in part truly, to be present. There are several local names involving *Thor*, in Icelandic: *þórsörk, þórsnes, þórsá* (Cleasby). Isaac Taylor (*Words and Places*, 1864, p. 343) refers all the English names to *Thor*, ignoring the existence of *thurse*. I find also the surnames *Thrush, Trush*.

There is an other compound, not local: *thurse-louse*, the little crustacean, in popular view an "insect," could also a *wood-louse* or *sow-bug*.

The Latines call it [the wood-louse] *Asellum, Cutionem, Porcellionem*; Pliny said not well to call it *Centipes*, since it hath but fourteen feet; the English from the form call them *Sowes*, that is, little Hogs; from the place where they dwell, *Tylers-louse*, that is, Lice in roofs of houses: they are called also *Thurstous* [read *Thurslous*], or Jovial Lice, from a spirit that was not hurtful, to whom our Ancestors superstitiously imputed the sending of them to us. In some places they call them *Cherbugs*, and *Cheslips*, but I know not why.

1658 J. R., tr. Mouffet, *Theater of insects* [*Insectorum sive minimorum animalium theatrum*, Londini, 1634], p. 1048 (quoted by Herrtage, *Cath. Angl.* 1881, p. 387, note).

The "spirit that was not hurtful" was the *thurse*; but the translation "Jovial" implies that the writer took *Thurs-* for *Thor's*, identifying *Thor* with *Jove*.

Thursfelice, Millepedes, Afelli, 'Ovloko, a *Thor* prifcorum Saxonum & Gothorum Jove, q. d. Joviales vel Jovi sacri Pediculi. Et fanè hoc animalculum, licèt aspectu fordidum, tamen ob eximias virtutes quibus contra calculum, Icterum, Ophthalmiam & alios morbos pollet, dignum est quod Jovi consecratur. 1671 SKINNER, *Etym. ling. anglicana*.

Thurse-Loufe [ed. 1755 *Thurse Loufe*, 1775 *Thurse-loufe*] (q. d. *Thor's Loufe*), an Insect. 1733 BAILEY, *Eng. dict.*

That the first element is *thurse* is indicated by the other name *Hobthrush-louse*, and proved by the equivalent name *Robin-good-fellow's-louse* in Huloet (1552).

80. (2) **Thurst**. This is a stopt form of THURSE. I find it in *thurst-pit* (1595), also *thirst-pit*, before, and in *hob-thurst* and *hob-thrust* for **hob-thurse*.

81. (3) **Thrust**. An other variant of THURSE, namely a transpose of *thurst*. I find it only in *hob-thrust*.

82. (4) **Thruss**, a transposed form of THURSE. It is found in late M.E., written *thrusse, thrwisse, thrisse*. A trace of it may be

detected in the recently existing *hob-dross*, one of the forms of **hob-thurse*, *hob-thrush*, *hob-thruss*, which see. *Hob-dross* represents **hob-truss*, *hob-thruss*. *Thruss* became later *thrush*, which see.

Lamia, that is a *thirs* [var. *thrisse*].

c 1380 WICLIF, *Isaiah* 34: 15. (See full quotation under *thurse*.)

Dusius, i. demon, a *thrusse*, þe powke.

c 1460 *Medulla grammaticæ* (in Way, *Prompt. parv.* 1865, p. 491, note).

Ravus, a *thrusse*, a gobelyne.

c 1460 *Medulla grammaticæ* (in Way, *Prompt. parv.* 1865, p. 491, note).

hobb *Trusse* (A *Thrusse*, A), prepes, negocius.

1483 *Catholicon, Anglicum* (E.E.T.S., 1881, p. 387).

Here the alphabetic order shows that *hobb Trusse* should be *hobb Thrusse*. See HOB-THRUSSE.

I find *thruss*, pronounced with the earlier sound of the vowel, and spelt *thruse*, mentioned as in use in Lancashire in 1860. It is not found in the *Lancashire glossary* (E.D.S. 1875).

This *Thurse* (A.S. *thirs* or *thyrs*) was an old Anglo-Saxon spirit of a very uncertain character. . . . In Lancashire he is viewed in the light of Orcus, or Hades, and is called *Thrusse*, a connecting link between Thurs and Thrush. 1860 E. ADAMS, *On the names of the wood-louse* (in *Trans. Phil. Soc.* 1860-1, pp. 17-18).

83. (5) **Thrush**, a variant of THRUSSE, which is a transposed form of THURSE. See above. *Thrush* is in late M.E. *thrusche*. It is a variant, with the common change of *-ss* to *-sh*, of *thrusse*. Compare *brush* for **bruss* (F. *brosse*), *push* for **puss*, *cash* for *cass*, 'cashier,' *leash* for *lease*, and the like. For the further etymology, see THRUSSE and THURSE. For the use, see the examples below, and under HOB-THRUSH.

A *Thrusche*, prepes (A).

1438 *Catholicon Anglicum* (E.E.T.S., 1881), p. 387.

This follows, in the printed copy, the equivalent entry :

hobb T[h]russe (A *Thrusse*, A), prepes, negocius. [See THRUSSE and HOB-THRUSH].

Thrush scarcely occurs in modern use except in composition, namely in *hob-thrush*, one of the forms of *hob-thurse*, and in *thrush-louse*. See also TRASH.

Thrush-lice. In Cole's [Coles, 1708] *thurse-lice*. Vid. *Hob thrush lice*.

1828 [CARR], *Craven gloss.* 2 : 204.

Thrush-lice. Millepes. *North*.

1847 HALLIWELL.

84. (6) **Trash**, a specter. This word occurs alone, tho rarely, and in composition, *Guy-trash*, *Malkin-trash*. See these. It is a

dialectal variant of *trash*, and this, which I find only in composition (*Hob-trash*) is a variant of *thrush* (alone and in *Hob-thrush*) for the original *thurse*. See THURSE, THRUSH, above, and HOB-THURSE, HOB-THRUSH, HOB-TRUSH.

In most parts of England there is a belief in a spectral dog, which is generally described as 'large, shaggy, and black, with long ears and tail. . . .' It is commonly supposed to be a bad spirit, haunting places where evil deeds have been done, or where some calamity may be expected. In Lancashire, this spectre-dog is known as '*Trash*' and '*Striker*,' its former name having been applied to it from the peculiar noise made by its feet, which is supposed to resemble that of a person walking along a miry, sloppy road, with heavy shoes. . . .

1893 T. F. T. DYER, *Ghost-world*, p. 111.

This seems to imply that *Trash* as so used is derived from the provincial verb *trash*, 'tramp through mud,' 'go shuffling,' a dialectal form of *thrash* used in the same sense. But it is only popular etymology which connects *Trash*, the specter, with this verb. It is to be regarded as an other form and an other use of the old goblin name *thurse*, as above said. The names *guy-trash* and *malkin-trash*, considered with *hob-trash*, *hob-thrush*, confirm this view.

85. Tom Loudy, a goblin of the nursery.

Tom-loudy, W., a goblin conjured up to frighten children.

1877 ROSS, STEAD and HOLDERNESS, *Holderness gloss.* (E.D.S.), p. 149.

This is of course the loud blustering goblin who shakes the window-panes, and whistles and moans through the lattice. He was cald of old by various names of similar allusion —

Aquilo raucus.

a 102 MARTIAL, *Epig.* 1 : 50.

Boreas saevus.

a 54 B.C. CATULLUS, 23 : 3.

Boreas and Cæcias and Argefes loud

And Thrafscias.

1667 MILTON, *P.L.* (facsim. 1877), 9 : 699.

and his demon rage was known —

Rabies saeva ventorum.

a 17 OVID, *Metam.* 5 : 7.

The same goblin, in a diminutiv form, is thus explained for us, in the best "University extension" manner :

Tommy-loudy, E., the whistling noise made by the wind; a high wind.

1877 ROSS, STEAD and HOLDERNESS, *Holderness gloss.* (E.D.S.), p. 149.

86. Tom Poker, a mysterious being, brother of *Hodge Poker*, and *Mum Poker*; three lurking goblins. See POKER and HODGE POKER and MUM POKER.

Tom Poker, pr. n. The great bugbear and terror of naughty children, who inhabits dark closets, holes under the stairs, unoccupied cock-lofts, false-roofs, &c. Such places are often called from him *poker-holes*. His name is from Sui-G. *tomte-poeke*, q. d. the *house-puck*, the domestic goblin.
1830 FORBY, *Vocab. of East Anglia*, 2: 352.

The etymology given by Forby is of course wrong. There are still many writers who abhor a plain, obvious, plebeian etymology, and love to fly abroad for something pretty or mysterious.

87. (1) **Will with the wisp.** This is the earliest of the seven or eight names beginning with *Will* and ending with *wisp*, for the tricksy twilight spirit who shows his deceptiv torch or lantern on the dusky edges of the marsh or beside the dark hedge or along the unseen river. He is cald in the books *Ignis Fatuus*, which is interpreted 'foolish fire'; but it is 'fooling fire,' 'deceiving light.'

The vernacular name *Will with the wisp* has undergone the usual variations, *Will with a wisp*, *Will with wisp*, *Will of the wisp*, *Will o' the wisp*, *Will o' wisp*, *Will a wisp*, *Will in a wisp*, with minor differences beside. The other names are *Jack with the lantern*, *Hob of the lantern*, *Jenny lantern*, *Peggy lantern*, *Joan in the wad*, *Kit with the candlestick*; most of them with similar variations. See them in their order.

Will as a name for a goblin is not common. *Wilkin*, the diminutiv of *Will*, was the name of a devil "cast out" by the priests denounced by Harsnet (1603). The thinnest possible diminutiv, *Billy*, appears in a recent variation of the name of *Will of the wisp*.

A *wisp*, as used in this name, is a twist of straw used as a torch. In an other name it is cald a *wad*. See *JOAN IN THE WAD*.

According to my quotations, *Will with the wisp* first appears in the middle of the seventeenth century (1654); but its earlier existence is indicated by the shortend form, *Will with wisp*, of earlier date (1636). The other form, *Will with a wisp*, comes not long after, and *Will o' wisp* follows early in the eighteenth century.

Will with the wispe. 1654 GAYTON, *Festivous notes* (Nares, 1858, p. 362).
Will with the Wisp, or Jack in a Lanthorn. See *Jack*.

1690 MIEGE, *Short French dict.*
Mr. Bradley, F.R.S. supposes the *Will with the Wisp* to be no more than a Group of small enlightened infects.

1777 BRAND, *Observations on popular antiquities*, p. 372.

88. (2) **Will with a wisp.** This form appears a little later than the one with the definite article. It runs through the dictionaries from 1690 to 1775 and 1828, almost to the exclusion of the other forms.

- Feu folet, Ignis fatuus, *Will with a wisp*, or Jack in a Lanthorn.
1690 MIEGE, *Short French dict.*
- Will with a wisp*, een Dwaal-licht, stal-kaers.
1691 SEWEL, *Eng. Dutch dict.*, p. 714.
- De Stalkaers, Jack with a lanthorn, *will with a wisp*.
1691 SEWEL, *Dutch-Eng. dict.*, p. 322.
- Will with a wisp*, or Jack in a Lanthorn, a fiery Meteor, or Exhalation that appears in the Night, commonly haunting Church-yards, Marfhy and Fenny Places, as being evaporated out of a fat soil; it also flies about Rivers, Hedges, &c.
1707 *Glossographia Anglicana nova.*
- Will with a Whisp* [1755 *Wisp*], a fiery Meteor or Exhalation [etc. as above, 1707, with the addition:] and often in dark Nights misleads Travellers by their making towards it, not duly regarding their Way; Jack in a Lanthorn.
1733 BAILEY, *Eng. dict.*
- Will with a wisp*. Jack with a lantern; ignis fatuus; a luminous appearance sometimes seen in the air over moist ground, supposed to proceed from hydrogen gas.
1828 WEBSTER, *Amer. dict. of the Eng. lang.*, vol. 2 (under *Will*, 'choice').

89. (3) *Will with wisp*. This is the oldest form I hav found (1636), but it represents *Will with the wisp* or *Will with a wisp*, of earlier date, tho not found until some years later.

Ghosts, hobgoblins, *Will with wispe*, or Dicke-a-Tuesday.
1636 SAMPSON, *Vow Breaker* (Nares, 1858, p. 238).

90. (4) *Will of the wisp* is now, especially in the form *Will o' the wisp*, the most common form. The forms with *with* ar obsolete. I find few examples of *Will of the wisp* before the nineteenth century.

All this hide and seek, this *will-o'-the-wisp*, has no other meaning than a Christian marriage for sweet Mrs. Belinda.

1697 VANBRUGH, *Provoked wife* (17. .) 5:3. (C.D.)

Like *Will-o'-the wisps*, lead them astray into bogs and marshes.

1828 T. K[EIGHTLEY], *Fairy Mythology*, 1:283.

Puck as *Will-o'-the Wisp*. 1865 THOMS, *Three Notelets on Shakespeare* (title of a chapter), p. 59-72.

And counting all wealth a mere *Will-o'-the-Wisp*,

Disposes of Quekes to Sir Nicholas Crispe.

1837-45 BARHAM, *Ingoldsby legends* (Brothers of Birchington) (1890, p. 290).

The truth is, hobgoblins, from Puck to *Will-o'-the-wisp*, are apt to play practical jokes and knock people about whom they meet after sunset.

1873 Mrs. J. H. EWING, *Lob Lie-by-the-fire* (18. .), p. 62.

Wicked sea-*will-o'-the-wisp*!

Wolf of the shore! dog, with thy lying lights

Thou hast betray'd us on these rocks of thine.

1877 TENNYSON, *Harold*, 2:1.

A *will-o'-the-wisp* luring him over the bog with its goblin glebe.

1893 JANE BARLOW, *Irish idylls*, p. 122.

A picturesque variation of the name and form of the Will of the wisp is presented in one of the stories of "Uncle Remus." The ever ingenious Brer Rabbit made a call on Brer Bar when Brer Bar and his family wer absent. Brer Rabbit "got to fooling" in the cup-

board, and upset a bucket of honey over himself. He went into the woods and rold in the leavs to get rid of the clinging sweetness. When he came out into the road he was a fearful sight. The "creeturs" all fled before him. Brer Wolf and Brer Fox did indeed stop to interrogate him :

Brer Wolf . . . he stop and ax Brer Rabbit who is he. Brer Rabbit, he jump up and down in de middle er de road, en holler out: "I'm de *Wull-er-de-Wust*. I'm de *Wull-er-de-Wust*, en youer the man I'm atter!"
1881 J. C. HARRIS, *Nights with Uncle Remus* (n.d.).

The author adds a note :

Or *Wull-er-de-Wust*. Probably a fantastic corruption of Will-o'-the-wisp, though this is not by any means certain.

There is no dout of it. A similar fantastic transformation of the form and idea of *Jack with the lantern* appears also in the "Uncle Remus" stories. Both ar regarded as demons.

91. (5) Will o' wisp, Will a wisp, a shorter form of *Will of the wisp*.

How *Will a Wisp* misleads night-faring Clowns,
O'er Hills and sinking Bogs, and pathless Downs.

1714 GAY, *Shepherd's week*, vi. 58 (Pp. 440).

Will-o-wisp, Will with a wisp. An ignis fatuus.

1797 SHERIDAN, *Complete dict. of the Eng. lang.*

The '*Will o' wisp*,' which appeared to promise the night-wanderer warmth or guidance, but led him into a bog, had its excellent directions as to the place to avoid perverted by an unhappy misunderstanding into a wilful falsehood, and has been branded ignis fatuus.

1879 CONWAY, *Demonology and devil-love*, 1: 213.

In Altmark, '*Will o' wisps*' are believed to be the souls of unbaptized children—sometimes of lunatics—unable to rest in their graves; they are called 'Light-men,' and it is said that though they may sometimes mislead, they often guide rightly, especially if a small coin be thrown them,—this being also an African plan of breaking a sorcerer's spell.

1879 *Id.*, 1: 225.

92. (6) Will in a wisp, an uncommon variant of *Will with a wisp*.

Will with a Wisp, or *Will in a Wisp*, a meteor better known among authors by the name of *ignis fatuus*, an exhalation that appears in the night; Jack with a lanthorn. *Will with a wisp* is of a round figure, in bigneis like the flame of a candle, but sometimes broader, and like a bundle of twigs set on fire; sometimes brighter, at other times more obscure, and of a purple colour. It wanders about in the air, and is generally about 6 feet from the ground, commonly haunting marshy and fenny places and church-yards, as being evaporated out of a fat foil; it also flies about rivers, hedges, &c. . . It commonly appears in summer, and at the beginning of autumn, but it burns nothing. Some that have been caught were observed to consist of a fhining, viscous, and gelatinous matter like the spawn of frogs; so that the matter seems to be phosphorous, prepared and raised from putrefied plants or carcaffes by the sun; which is condensed by the cold of the evening, and then fhines. Mufchenbroek. 1755 BAILEY, *New universal etym. Eng. dict.*, folio.

93. (7) **Willy-ba-wisp**, a limited dialectal form of *Will with a wisp*. The change would be **Will 'ith a wisp* to **Willy tha wisp*, whence by vague variation, or confusion with *Will with wisp*, **Will wi' wisp*, the form *Willy-ba-wisp*.

Willy-ba-wisp (wil' i-bu' wisp), N. and W., the ignis-fatuus.
1877 ROSS, STEAD and HOLDERNESS, *Holderness gloss.* (E.D.S.), p. 158.

94. (8) **Billy of the wisp**, a modern Lincolnshire variant of *Will of the wisp*. 1886 Cole, *Gloss. southwest Lincolnshire* (E.D.S.), p. 108. (See the quot. under PEGGY LANTERN.)

95-133. There ar many names for the Devil, chiefly of a popular or provincial cast, which ar always, or nearly always, accompanied by the epithet *Old*. The most familiar examples ar *Old Boy*, *Old Harry*, *Old Nick*, *Old Scratch*. I hav room here only for the bare list without the supporting quotations. The list includes some names which ar also found without the epithet *old*. Some of these ar enterd under the simple form. There ar 41 names with *old*: *Old All-ill-thing* (Scotch *Auld-A'-ill thing*), *Old Belzebub* (not *Old Beelzebub*), *Old Bendy*, *Old Bogie*, *Old Boots*, *Old Boy*, *Old Chap*, *Old Cloutie*, *Old Cloots*, *Old Deluder*, *Old Devil*, *Old Enemy*, *Old Fellow*, *Old Fiend*, *Old Gentleman*, *Old Gooseberry*, *Old Hangie*, *Old Harry*, *Old Horny*, *Old Lad*, *Old Lucifer*, *Old Mahoun*, *Old Man*, *Old Mischanter*, *Old Mischief*, *Old Mischy*, *Old Nick*, *Old Nickie-ben*, *Old Nicol*, *Old Nicholas*, *Old One*, *Old Poker*, *Old Roger*, *Old Sam*, *Old Scrat*, *Old Scratch*, *Old Serpent*, *Old Shock*, *Old Shuck*, *Old Soss*, *Old Thief*.

Of the frequent use of *old* with reference to the Devil, not merely in traditional and current names like those given above, but in casual names, examples ar numerous from an early period. The occurrence of these numerous names of the Devil, all with the element *old*, and the occurrence of the names *Dick*, *Dickens*, *Dobby*, as appellativs of the Devil or his Imps, tend to confirm my view that the *D-* in these latter names is derived by Attraction from *old*. See TRANSACTIONS for 1893, xxiv. 125-127.

Here I must pause. The roll of the Devil and his Imps has not been cald to the end; but I hope I hav shown, by the examples I hav selected, that the formidable roster of the shadowy host presents some interesting problems of etymology, and that some of these problems hav been solvd, as to the form of the names, by the appli-

cation of the methods I hav used, and as to the meanings and associations of the names, by the reproduction of the peculiar atmosphere in which they arose.

It may be said, or thought, of many of the etymologies I hav proposed, in this and in previous papers, especially the etymologies drawn from familiar household names, *Hick, Hob, Hobby, Hodge*, etc., *Dick, Dicken, Dob, Dobbin, Dobby, Nick*, etc., that they ar too simple, too trivial, too easy, to be true; and even if they seem plausible in themselves, the lack of a literary atmosphere, of an historical pedigree already in print, of some known popular or poetic or homiletic sanction, may leav some dout unremoved.

But previous sanction need not be proved in the courts of philology; and origins ar apt to be simple and rude. The very qualities which may seem an objection to these etymologies, I regard as tending to confirm them. The etymology of words, and especially of names of common use, is largely of a common, rude, and undignified kind. It is the pretty, the poetical etymologies, that ar to be suspected. The truth is usually in prose.

It may be set down as almost a law of etymology, that when two explanations of the origin of a word ar offerd, one beautiful, or poetical, or noble, creditable to the taste or manners of the people, or pleasing from a patriotic or religious point of view, and the other commonplace, or prosaic, or ignoble, or coarse, or rude, it is the latter which is true. Language has grown out of the common thought and conduct, and these out of the common nature of mankind — a soil which does not owe its fertility to its sweetness.

This view of the commonness of common speech, of the humble, rude, and often sordid origin of common words and names, is not only confirmd by undeniable facts of philology, but it is just what the general laws of evolution, as accepted in the fields of physical science, require. The early forms and states of things, as classified in our books of science and on the bony shelve of our museums, show from what low and sordid origins, amid what indignity and humiliation, the things that hav life, including that proud Vertebrate who has learn'd to classify the rest, hav come to their present state. Speech and thought, like plants and animals, must be composed of the elements in which they grow, or amid which they liv; and, no less than terms of humble look, all names of fame, all titles of honor and grace, all high and glorious words, hav their roots in the dust.